

REFORMED CHURCH MESSENGER

A Prayer

Thou God and Father of mankind, the benediction of Thy goodness is over Thy whole creation. In the midst of many failings and uncertainties Thy Providence is unfailing and certain. We thank Thee for the abundant resources of this nation and for the prospect of a bountiful harvest. By the need and want of our fellowmen convict us of our social sins and our national iniquities in high places; by the cry of hungry children and the anxieties of weary men rebuke in us the lure of gain and the curse of greed.

By Thy Holy Spirit quicken in Thy Church a new sense of fairness and justice, and make Thy ministry prophetic and vocal with the saving grace of Thy Gospel in a day when so many look for redemption.

Unto us who have escaped the anxieties of what we shall eat, or what we shall drink, or wherewithal we shall be clothed, reveal the poverty of our spirit in the midst of seeming plenty. Feed us with the Bread which shall satisfy our deepest hunger, and give us to drink of that Living Water which shall quicken our parched spirit into a more abundant life.

In the Name of Him who is the Friend and Savior of all. Amen.

—H. J. Miller.

Womelsdorf, Pa.

The Light

There is a light that never fails;
No matter where your ship may sail,
It goes ahead, points out the way,
And turns each weary night to day;
That light is Jesus.

—Lillian M. Nesbitt.

This Is My Prayer

Establish in my heart, dear Lord,
A wish to do Thy will;
Strengthen me to carry on,
However steep the hill.

Clear the clouds of doubt away,
My selfish ways subdue;
Help me seek the way of truth,
My heart with right imbue.

Help me walk so I may show
That I am following Thee;
Charge my soul with heavenly fire—
From sin help keep me free.

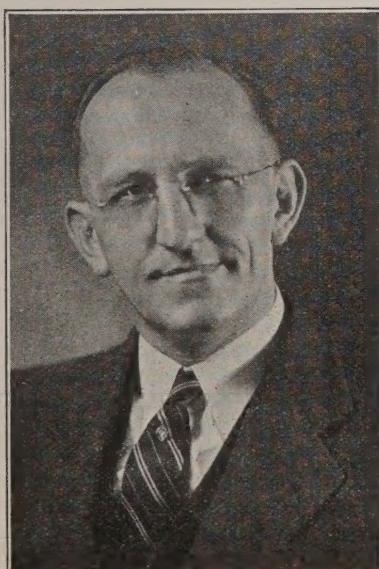
—Harry Troupe Brewer.
Hagerstown, Md.

Your Mind

Your mental garden is a place
In which you daily dwell;
Let nothing ugly flourish there,
Safeguard and tend it well.

—Grenville Kleiser.

Three Speakers at the Spiritual Conference



THE REV. HOBART D. MCKEEHAN,
S.T.M., Huntington, Pa., who speaks on
"Great American Preachers"



THE REV. E. ROY CORMAN, Wilkinsburg, Pa., who has paper on "The Forces of Moral and Religious Education"



THE REV. FREDERICK K. STAMM,
Brooklyn, N. Y., who preaches the Opening Sermon of the Conference

ONE BOOK A WEEK

MORE SERMONS

We are not apt to run out of sermons if Harper and Brothers continue their "Monthly Pulpit." Eight months ago this publishing house began issuing every month a volume of ten sermons by some noted preacher. I have had something to say about some of these volumes, although, with the many other outstanding books appearing, I can hardly be expected to review each volume as it comes out. But the last volume to appear in this interesting series contains such strikingly original sermons that I cannot pass it by. It is "The Unemployed Carpenter", by Dr. Ralph W. Sockman, of Christ Church (Methodist Episcopal), of New York. Dr. Sockman has come to occupy a very prominent place in the New York pulpit—in the American pulpit for that matter—and his book, "Morals of Tomorrow", published two years ago, has had a very wide reading. It revealed the fact that Dr. Sockman is not only a brilliant preacher but a real student of the problems vexing this generation.

As one reads these monthly volumes of Harper's "Pulpit", he can discount all the talk about the "decline of the American pulpit." It is not declining. The preaching is different from that of the fathers, but it is just as forceful and perhaps more direct and intimate. Sometimes I wonder if the preaching of Drs. Joseph Fort Newton, Walter Russell Bowie and Charles W. Gilkey—to mention three preachers who contribute to this monthly series—is not more in touch with the problems vexing the average man than was the preaching of, say, Drs. R. S. Storrs, William M. Taylor and John Hall, those giants of the American pulpit fifty years ago. It is not so eloquent, not on as grand and lofty a scale, but it comes closer to the daily life, the problems and perplexities common to us all, and ministers to immediate needs. The sermons in Dr. Sockman's volume illustrate what I have in mind. They sometimes have all the intimacy of personal conversation and yet, in each case, it is

the eternal verities which are brought to the ministry of daily needs.

A well known publisher once said to me that the title of a book was often half the book's success. Dr. Sockman has a genius for titles. Without being in the least sensational, they are always arresting and pique the curiosity. If I list these titles, you will see what I mean: "The Unemployed Carpenter", "Our Pleasing Pagans", "Bridges Not Burned", "Perils of the Middle Road", "Prejudice", "The Divine at the Door", "Fingerprints or Footprints", "A Tale of Two Cities", "In and Out", "Mastering the Inevitables." The choice of texts is also just as striking. Thus, for "Bridges Not Burned", we have "Remember Lot's Wife." You see the point? Lot's wife could not forget the life she was leaving when she entered the new life, consequently, she was trying to live the new life and the old at the same time, with the result that enthusiasm and whole-hearted absorption in the new life were missing, and this meant atrophy of the finer things of the soul. We cannot live in the new world while hankering after the old. We must burn our bridges after passing over.

Dr. Henry Sloane Coffin has written an introduction to the volume and he has this to say about the sermons:

"They put Christian truth in the vernacular of today; they clothe the everlasting Gospel in the fashions of the current season. They find the people where they are. Dr. Sockman is always interesting, generally picturesque, frequently kindling, and his messages grip intelligence and heart. His subtle humor keeps him from sentimentality and exaggeration and gives him a light touch even when he is dead in earnest. Illustrations drawn from a wide reading and constant contact with folk of many sorts drive home his points. He listens to men's thoughts, takes the speech out of their mouths, and makes them feel that he knows both them and God's supplies for them."

I have followed these monthly volumes

with much interest and have only words of praise for them. One thing I miss, however, and perhaps this might be said of much preaching today, and that is the teaching note, the emphasis upon the great fundamental doctrines of the faith. The Christian doctrines of God, man, and the world, the Christian attitude toward life and even the Christian morality—and this morality grows out of the doctrines—are being everywhere attacked today. Besides the philosophical books deliberately attacking the whole Christian position—the books of Bertrand Russell, Harry Elmer Barnes, and the books by the Behaviorists and Humanists, we have scores of novels, plays and magazine articles which are being read by hundreds of thousands. The novels of Sinclair Lewis, for instance, "Elmer Gantry" and "Ann Vickers", sneer at all Christian beliefs and make sport of all Christian morality, preaching an unadulterated Paganism. The thing has permeated our colleges, and much of the psychology and philosophy taught there is pure materialism (see the first chapter of "Behaviourism: A Battle Line", "The Psychology They Teach in New York"). What I am trying to say is that hundreds of thousands of our Church people are being besieged from every side by these advocates of Pagan morality and materialistic doctrine, and they are bewildered. If ever there was a time when our preaching should be aimed at grounding young and old in the fundamental doctrines of the faith, the very first principles of Christian belief and morality, it is now. I think many people would welcome it eagerly. I remember that when Dr. Charles E. Jefferson preached his even yet famous course of sermons on Christian theology, he said he never had such crowds and never saw such interest evinced in his sermons. I wish Harper and Brothers might ask some great thinker to give them a volume in the "Monthly Pulpit" dealing with the great doctrines of the faith. It is just the time for a new and ringing "apologetic" in the American pulpit.

Frederick Lynch.

SLOW TO LEARN

A. E. Truxal, D.D.

With God a thousand years is a day. Why does it take the children of men so long to learn the laws of God? That is one of the mysteries of mankind. Perhaps the time is needed for thorough discipline. Many persons are themselves to blame for this tardiness. Some think they know everything that can be known. Some think that total depravity disqualifies them from knowing. Others think the devil prevents them. And many regard the problem so overwhelmingly large that they put forth no real efforts to learn the laws of God in their lives. It is a large subject. God works by His laws in races, nations, religion, and in man individually and collectively, in the physical and spiritual spheres. There seems to be no end to the laws of God all around us. That does not exonerate us for failure in striving to learn.

And mankind has learned much during the last fifty years. And it seems to me the present condition of the world is a loud call upon men and women to study the laws of God. Progress has been made but it has been slow. We don't kill heretics by the thousand as was done 500 years

ago, or drown witches, or commit other evils that were formerly committed—though some Christian nations still have hearts for bloody warfare.

And we still talk of the laws of nature as governing worldly things. These laws of nature are the laws of God. There is no power in them excepting that which comes from the ever-living and ever-working Creator. Some Christians think that things done in an orderly way are not the works of God. They drive God out of His world. The fact that God works in orderly fashion everywhere and in everything; in the spiritual sphere as well as in the physical, in the natural as well as in what is called the supernatural. Christians need a consciousness of God. The loss of the vision of God has very much weakened religion in the present day. The early Jews and the first Christians for more than a thousand years were governed by a definite conception of God, and that gave vitality to their religion. The idea of the mode and manner of the works of God changes from time to time, but the realizing sense of God and His activity must be maintained.

The Christian's consciousness of God must grow from and be inspired by his knowledge of the Scriptures, of Jesus, of

the Church, of the experiences of mankind, and of the world in which he lives. It is in this last element in which the realization of God in the minds and hearts of men has become vague and weak. Notwithstanding the fact that God maintains the world at large and in every one of its myriads of particulars, in a regular and systematic manner, yet they believe that the world is controlled by the laws of nature and that God has nothing to do with it. The laws of nature simply reveal the manner in which God works.

We speak of the modern accomplishments of man in chemistry, electricity and aircraft. But it is more God's work than man's. Man discovers the laws of God in matter, electricity and the air and applies them, but the power by which the results are accomplished comes from God and from no other source. Are these marvelous things man's work or God's work? We are apt to say man's and forget that without the power of God they could not be done at all. Fundamentally they are more divine than human.

God endowed man with the faculties of mind and heart and placed a responsibility upon him. That responsibility is to find the laws of God and conform his life and

(Continued on Page 11)

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EDITORIAL

WITHOUT GOD IN THE PULPIT

"Have those who deny theism and who profess to believe in 'a religion without God' any moral right to preach in a Christian pulpit?" So writes a good friend who asks for an answer, and who also wants to know whether "even in the so-called liberal Churches" there is not serious objection to the preaching of such men. As for ourselves, we have no hesitation in replying "NO", without any reservation, to the question whether those who reject the idea of an objective Deity should presume to preach in edifices which are dedicated to the worship of God and the service of mankind. We do not deny that some sincere folks think that they believe in religion, and can properly do so, even though a belief in God is rejected. But to proclaim atheism in a Christian pulpit is outrageous, and seems to us utterly immoral.

In a recent interview in the *Boston Transcript*, our old friend, Dr. Albert C. Dieffenbach, a Unitarian pastor, was questioned about Humanism, and is quoted as follows: "I would not identify myself with anything that attempted to make an abrupt break with the past. Humanism is the logical outcome of Christian history. It represents the continuity of Christian thought. When Martin Luther laid down the principles of the individual's right to be lord of all, he gave the world the essential truth that has its outcome in Humanism. I believe in religion and in religious reality. Reality in religion in any given day is that which makes religion intelligible and acceptable. Of course, this idea of reality changes from age to age. Religion itself is constant and is prior and superior to any theory about religion; but man is a speculative being and has always been interested in metaphysical thought. His faith is as strong as his quest is persistent."

Replying to the query as to just what is religion, Dr. Dieffenbach said: "I have never seen a better definition of religion than that of a scholarly Jesuit, Father F. J. McGarrigle, who says religion is *obligation*: 'Whether a man have obligations of love and service to a God of Infinite Greatness and Goodness, or to a finite god in the form of *panis et circences*, (bread and amusements); whether he adore Creator or *kultur*, . . . the view that a man has of his *raison de etre*, the purpose of his existence, is briefly,

his religion.' Religion is still religion, though God (in any conception of the word) may be disregarded. For my part I prefer not to abandon the word God; for the reality in which I have my being, while it does not correspond to the traditional theistic conception, is nevertheless the support of my life without which I could not live in body, mind, or spirit. But, please understand, that is very different from affirming that this reality, this power, guides me in the conduct and thought and growth of my life as a supreme person regulating all the details of a creature's life."

We have no hesitation in saying that this explanation, sincere and erudite as it may be, strikes us as a contradiction in terms and is to us not only unsatisfactory, but "confusion worse confounded". Even among Unitarians there are not a few who seem to feel very much the same way about this. Thus in the *Christian Register*, the Unitarian organ, Mr. H. G. Chancellor writes that he has noted the names of several Unitarian ministers who presumably accept stipends for ministering to congregations in Churches dedicated to the worship of God, and yet who were among the signatories of the recent Humanist Manifesto, which declared that "the time has passed for theism." Mr. Chancellor says that he would deny to no man the liberty to preach atheism, if he wants to hire a hall to do it; but he adds: "To preach from a pulpit in a house of worship that worship is obsolete, and that there is no God, is *an abuse of the pulpit* that no *ad hoc* definition of religion can make religious, and no social passion can make honest."

In the *Christian Leader* (Universalist), Dr. Carlyle Summerville quotes the purpose of the American Unitarian Association, as stated in Article One of its Constitution, as follows: "To diffuse the knowledge and promote the interests of pure religion which, in accordance with the teachings of Jesus, is summed up in love to God and love to man." "And yet," he says, "some Unitarian ministers, who have received encouragement of very substantial nature, and who are now receiving help, announce that *their purpose is to destroy the purpose of the institution of which they were and are beneficiaries*. I should like in all kindness to ask of these gentlemen, what is the logic of their behavior? How can an out-and-out Humanist uphold the

Universalist and Unitarian organizations, founded to teach the religion of the theist Jesus, of love both to God and man?" Dr. Summerbell wants to know why Charles Francis Potter, who founded the First Humanist Society of New York, wants to call himself a Universalist. "If Universalism means the harmony of all souls with God, when God is a vacuum, where do we get? If nothing is multiplied by something, do we get nothing or a—?"

* * *

THEIR WEDDING ANNIVERSARIES

Here's a plan. It may have been used by hundreds of other ministers for aught I know, but if so I have not chanced to hear of it. I am compiling a list of the wedding anniversaries of all the couples in my parish, and each week I give special attention to those who have been blessed with another year of companionship. I call if I possibly can, and I give explicit and emphatic expression to my felicitations. Otherwise I write the best pastoral note that I know how to compose. As each family has had different experiences, each note has to be the subject for special thought and prayer. To those not in the habit of Church attendance I give an urgent invitation for the following Sunday and I speak plainly in regard to the indispensability of religion in a normal life.

Are the recipients pleased? They are delighted with the pastoral thoughtfulness. Do they respond? Yes, in surprising numbers. For some the anniversary becomes the beginning of a new era of Church attendance and spiritual joy. Try this, and see for yourself. —G. E. H.

* * *

BEWARE OF ADVICE THAT'S "ALL WET"

Some time ago, Mr. Walter Lippmann, in his syndicated articles, presumed to give the Drys of America a bit of advice, to the effect that they should lie down and, without further ado, concede victory to the Wets. The *Philadelphia Public Ledger*, which has been one of the most prejudiced and dangerous foes of Prohibition, exhibits a similar editorial nerve in venturing to point out the present duty of the Drys. "By clinging to an inevitably lost cause and endeavoring to delay the fulfilling of the wishes of the great majority of the American people, the Drys are not only doing irreparable harm to the interests which they have at heart and accomplishing no good whatever," says *The Ledger*, but it is delicately suggested that these unyielding Drys are literally making fools of themselves by continuing their "unreasonable obstruction". They will best serve the cause of temperance and public order, we are warned, by yielding to the will of the majority of the people. That "will" today seems eager to give up a unified and constructive method of handling the liquor traffic for 48 uncertain and conflicting plans of State regulation. The score is now 16 to nothing. The rout threatens to be a landslide as great as the 46 to 2 score by which the 18th Amendment was adopted. So why fight or vote or even pray to stay the tide?

We refuse to concede that a journal, which has been so unfair to the Dry cause, has any right to give such advice to the friends of Prohibition; nor has *The Ledger* in recent years revealed the requisite qualifications to do so. On the surface, it seems like an argument of some weight to say that the technical defeat of repeal by "a small minority of irreconcilables able to keep 13 States in the Dry fold" would bring a still more intolerable situation than has prevailed in recent years. The Federal Government would hardly be able to make even a pretense of enforcement, we are told, and appropriations for the purpose would cease in large part, if not entirely. We are reminded that the Department of Justice has already begun to reduce its enforcement staff, dismissing hundreds of employees, and it is expected further reductions will follow.

Well, of course, this raises the question as to what right the Department of Justice has to reduce its staff and to make less effort to enforce the law, as long as it is on the statute books. The Drys are certainly not responsible when sworn officials are faithless to their trust. But, altogether apart from this, what the *Ledger* and other self-appointed Wet counsellors do not seem at all to realize is

that many of the Drys are Dry by conviction, that they have ideals, principles, consciences, and the sincerity and courage to try to live up to them. No political expediency or threatened defeat can impel them to throw aside these convictions, like a sucked orange.

There are many of us, for example, who believe that the liquor traffic cannot be licensed without sin. Many simply cannot consent to any change in the law which involves the legalization of a business which they believe to be detrimental to the welfare of the nation they love. Any form of permission of the sale of "liquid damnation" is to them not only odious, but morally wrong. Especially naked repeal, which gives up all hope of effective Federal control of this harmful traffic, is to them intolerable. And that the United States of America should accept the degrading method of exacting "blood-money" out of such a business in order to balance its budget—is to them utterly atrocious. A prosperity which must be secured in such a way would not be worth having; it would prove to be not a blessing, but a curse.

Does the *Ledger* mean that such people should throw aside their principles and chloroform their consciences because the tide now seems to be running against them? God forbid! Those who are espousing Prohibition may lose the fight for a season, but they know that they will not lose it in the end. Meanwhile, they propose to fight every step of the way, to make the protest vote just as large as possible; and they do not intend to apologize to *The Philadelphia Ledger* or Walter Lippmann or anybody else for doing their plain duty. Clinton N. Howard is eternally right when he says: "The most deadly gas in a moral reform is the poison of compromise. God promised to save the wicked city of Sodom if Abraham could find ten righteous persons; and we would save America from the return of the legalized saloon if we can find 13 States that will stand by the Constitution. No moral reform ever won a victory by waving a flag of truce." That was a very revealing judgment made on our Republic by Dr. L. P. Jacks, when he said: "America strikes me as a country where a terrific struggle is going on between God and the devil for possession of the soul of the people." Let those who believe they are on God's side refuse to yield an inch to the enemy. As Bishop John M. Moore has tersely put it: "Conscience is behind Prohibition, well informed, sanely guided, and morally determined. Skirmishes may bring defeats, battles may be lost, but the war will be waged until won. No compromise, no retreat, no surrender!"

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PASTORS AND THE CHURCH PAPERS

In this issue will be found the first instalment of a Symposium which is of considerable interest to us, and we hope will be equally interesting to our readers. After the editorial which prompted this Symposium appeared, we received a few letters which indicated skepticism. The writers said they simply were not willing to believe that any pastor in our Church had ever said, much less thought, that he was too busy to read the Church paper. In fact, a few thought the very question was an insult.

The Editor admits that these protests were not altogether convincing, because some pastors had themselves told him frankly they rarely found time to read the Church paper, and were not greatly interested in its contents, feeling they had much more important things to occupy their time.

A prominent pastor wrote, reporting that at a recent meeting of Classis when an important subject was being discussed by a large number of pastors, one began his remarks by saying: "You will find my opinion on this subject in a certain issue of the MESSENGER, but as all of you present here are pastors, I know it is useless to refer to that." The brother who reports this incident goes on to say: "All the pastors laughed, but it was a self-condemning laugh, because not one of them had read the article. Of course, it should be remembered that Reformed Church pastors are pretty brilliant men, and it is a rare bird who can say or write anything they do not already know!"

Waiving our brother's obvious sarcasm, it is interesting to note that those who participate in the Symposium seem to be pretty well agreed that pastors who think they are too

busy to read their own Church paper are not on very good terms with themselves or with the sacred trust committed to them.

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THE "MALIGNANT INSTITUTE"

The *Baltimore Sun* says that a "professor" in that city has established what he calls "The Malignant Institute", organized for the purpose of treating the most prominent of malignant passions, namely: *anger, hatred, envy, jealousy, selfishness and kleptomania*. Any child who is criminally inclined or has a disposition to play hookey from school is stuffed into a cabinet with a movable seat, which is raised and lowered for psychological effect. A square tin oven is connected with this cabinet by means of a small pipe. Powdered "balm", a mysterious and secret product, is placed in the small oven and set afire, and the fumes which then pass into the cabinet are supposed to mount to the brain of the wayward youngster, to caress it and to heal it. A series of treatments at the "Malignant Institute" has already effected many cures, says the professor. And although he charges from \$2 to \$5 for a treatment, "depending upon the condition of the child," he says that he is willing to donate a similar cabinet to the State penitentiary in the interest of penal reform.

We are not ready to believe that this machine will work; if it does, there are quite a number of adults, as well as children, outside of the penitentiary, who are badly in need of it right now. At the London and Geneva Conferences this "healing balm" might have worked wonders. But why bother about the Baltimore professor's magical cabinet? There is balm in Gilead for those who are wise enough to go to the right place. There are all too many charlatans and fake remedies and lying advertisements; but there is a Great Physician who can cast out malignant passions and save even unto the uttermost. He alone can effect a permanent cure. Bishop Burroughs of England aptly says that the Disarmament Conference, for example, moves from deadlock to deadlock, because the nations will not face Christ's call to repentance—a complete change of world outlook—as the precondition of what He means by the Kingdom of Heaven.

* * *

SHOULD CHURCH TREASURERS BE HONEST?

This is a queer question. Indeed, it sounds insulting. It seems to suggest that officers of the Church of Christ actually do not know what common honesty requires when dealing with moneys contributed for spiritual work. Nevertheless, this question is at the head of an article in the *Western Recorder* (Baptist), and it tells that the Jacksonville, Florida, Ministers' Union used these words as their subject of discussion in a recent meeting, at which one testimony after another was given by pastors to show the difficulties experienced by them and others to get designated funds sent in to the proper place, instead of being misappropriated. In one case after another, treasurers failed to answer letters of inquiry or to send checks for amounts that had been contributed for benevolent causes, even in some cases after they had promised again and again to do so. Typical cases were reported where donors sent mission money directly to the Board secretaries because they explained that they could not get it to the Board through regular Church channels. As one of these put it: "Our Church, with the consent of the pastor, has ordered that local expenses must be paid first, and that any balance will be sent for missions. Result: No balance."

The Editor of the *Western Recorder* says that he is not willing to charge or to think that an actual majority of the Churches have "consciences that are so full of wool-gathering where money is concerned for religious work, that they may be depended upon to look out for themselves rather than for justice and right," when there is an opportunity to get away with it. "We dare not think", he says, "that a majority of our Churches fail at this point. But it seems that we shall be compelled to concede that a large number do fail."

We may add that most of them have a handy excuse or two, like one of the treasurers in the article above referred to, who justified the use of \$800 for current expenses, which had been given by the people of the Church for the cause

of missions, by saying: "Well, it was all the Lord's money." Does this mean that the Lord's money is subject to the juggling of self-interest on the part of the brother who happens to get it first into his hands? Can those outside of the Church be expected to have much respect for professed followers of the Lord Jesus Christ who lack a sense of high business ethics in dealing with entrusted moneys? It can safely be taken for granted that they will not be influenced for good in their religious life by the apology of the Church treasurer who misused the gifts they laid on the altar, and then explained: "Brethren, I didn't mean no harm. I wuz doin' the best I knew how, and doin' it for the Lord."

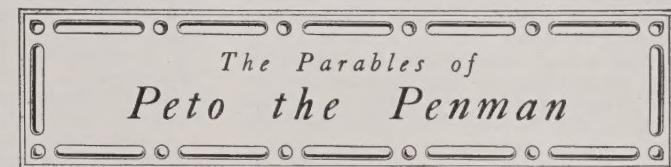
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IF YOU "LET DOWN"

And now, with a summer schedule in prospect, what about that summer "let-down"? Shall it be accepted as another of the inevitables, on the rather naive assumption that spirituality is at low ebb in the summer time? That depends on what sort you are. If you let down, then the Church is let down also; for the real "let down" is not in the Church, but in you. When away, take your Bible and religion with you; when in town, remember that it is as easy to keep cool in Church as when you are "stewing" about the house. Don't let down. "Let's Go" is better.

—PURD E. DEITZ.

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THE PARABLE OF "EMBARRASSING QUESTIONS"

There be a great many of these, usually asked by impertinent or impudent persons. Nothing is gained when the information is forthcoming, as, for instance, the answer to the query, Who is your dentist? Why did you vote for Norman Thomas? Who was the Pilot on the Ark? But it is interesting and illuminating to go up and down the length and breadth of the Reformed Church asking preachers, "Did you read this, that, or the other article in the REFORMED CHURCH MESSENGER?" If the answer is "no", you press the really embarrassing question, "But why not?" Usually there is a brief pause, a moment of silent sparring for time, before the answer is given. Then a voluble array of reasons: "Too busy; no time; do not care for the writer; not interested in the subject discussed." These on-the-surface reasons are the ones usually advanced, but they do not tell the whole truth. Peto knows better, for he has heard other reasons advanced. Here are a few: The MESSENGER editorials and the contributed articles are "too high-brow." Just what is the definition of "high-brow"? The MESSENGER articles are "dry and don't stimulate thought." Evidently such persons have *The Pathfinder* habit! The MESSENGER articles are "too short and scrappy." This brother does not read the MESSENGER; he swears by *The Christian Century*. Another does not care for contributed articles; he scans the News in Brief, and lets it go at that. Then, others are the friends of interdenominational papers that carry a chip on their shoulders and create the impression that they are very zealous for "the truth once for all delivered to the saints". They are made to believe that they get "real, vital religion." But, as a matter of fact, they read propaganda.

Is it not, on the one hand, a matter of not knowing *how* to read, nor ever having learned the art; or, on the other hand, a case of being so self-satisfied and self-sufficient, that one cares nothing for the ideas of others, of which types there are more than we think. The very work of the ministry has a tendency to develop the second kind of closed mind.

Our moral is a quotation and an addenda: "Reading maketh a full man," said Lord Bacon; and Peto addeth, Reading the MESSENGER from cover to cover maketh a useful man—lay or cleric, or both.

Symposium: Should Pastors Be Too Busy to Read the Church Paper?

In a recent editorial the "Messenger" issued the following challenge: Last week we received no less than three letters in one day in which pastors told us how embarrassed they were in being asked by some of their members — "Did you read such-and-such an article in last week's 'Messenger'?" And they were compelled to say "no." It was encouraging to note that in each case the pastor wrote that he intended to turn over a new leaf and read his Church paper more carefully and thoroughly hereafter.

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS CHURCH PAPER?

No, and no minister is. The fact that some do not must be attributed to one of three things: mental indolence, superiority complex, or failure properly to budget time.

The first class should be promptly unfrocked as incompetents, especially now that we have an over-supply of ministers. There are splendid middle-aged men and active older men and promising Seminary graduates without charges, all anxiously looking for fields.

The second class should be humiliated. The Church has too long tolerated the "superiority complex" type, who are always looking for "a move up", who pluck the juicy plums, and whose greatest asset is "Intestinal Fortitude." Too big (?) to keep their finger on the pulse, the program and condition of the Church, as revealed in the Church Paper! They are ecclesiastical gold-diggers, not pastors of people nor servants of God in the Church.

The third class lack poise and balance. Like the Pharisees, they "tithe mint and anise and cummin, and leave undone the weightier matters." So busy with incidentals, meetings, clubs, parties, teas that no time is left for study, reading, meditation; so busy with odds and ends with no time to pursue one's vocation. Careful budgeting of time is great protection to the minister. This must include time to read current religious literature, including the Church paper. It offers the finest contact the Boards, Institutions and Agencies of the Church have with pastors and people. It gives courage, tone and direction to life problems; it reveals the genius, thought and goal of the denomination, and promotes that unity of effort and action essential to success. No minister is too busy to eat, neither to read his Church paper. Some need to rebudget their time.

—S.

The truth is that such cases are not altogether unusual. A few years ago a prominent lawyer told us that he made it a habit every Sunday for a few months to ask his pastor whether he had noticed certain important articles, editorials or news items in the "Messenger", and he was much gratified, after a while, to discover that there was little or nothing in the "Messenger" which his pastor had not read. All of which, of course, raises the interesting

query: SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS OWN CHURCH PAPER? For the best answer to this question, containing not over 250 words and received in this office by June 15, the "Messenger" will give a valuable prize. Both the pulpit and the pew are invited to join in this interesting Symposium.

In this issue we begin the publication of some of the stimulating replies to this challenge.

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS CHURCH PAPER?

1. A pastor should not be too busy, but there must be many who think they are, because our beloved Editor has had to ask the second time for replies to this Symposium.

2. A non-"Messenger" reading pastor is out of step with the spirit of the Reformed Church, if he is not interested enough to read of the work of the various Boards and institutions of his own Church, and to read of the progress of the Church Universal.

3. A pastor who is too busy to read the "Messenger" is likewise too busy to listen to Lowell Thomas or his radio neighbors, Amos 'n Andy, or to read his daily paper or a single book, the Bible excepted.

4. The pastor who does not read the "Messenger" is not the busy pastor but the inefficient pastor, as far as his reading habits are concerned.

5. A pastor who does not read the "Messenger" and who does not contribute worthy articles to it, is hiding what light is his under a bushel; conversely, if a pastor is not "Messenger-conscious" he is keeping his light, no matter how great or how small, from becoming intensified and made more luminous through the encouragement and advice that comes from the Editor and his staff and also from other ministers and other people.

6. The pastor who is too busy to read his "Messenger" must excuse his members from reading their "Messenger" on the same ground. No, we do not say that the pastor is not busy, but that his busyness should not keep him from knowing more about the Business of the Kingdom program throughout all the earth.

Finally, the pastor who would cause any of his flock to stumble (in their devotion to the "Messenger") by neglecting his personal study of the "Messenger", should be cast into the Sea of Ignorance with the

Millstone of Inefficiency hung around his neck.

—A.

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS OWN CHURCH PAPER?

Dearly Beloved:

Is a pastor too busy to tinker with his own car? He is not! He always finds time for that. He must tinker with his car, because it gets him places.

Likewise if he tinkers with his own Church paper until he is acquainted with all that is in each issue, it will help get him where he should be—greatly interested in the work of his denomination and in the work of his brethren.

At considerable expense the writer, by actual test, found that only one in a hundred of our pastors have any real interest in the work—literary or muscular—of their brethren.

The pastors who do not read their own Church paper are not too busy to do so: they are self-centered. They are concerned about their own work only. What others say or do, does not interest them greatly. They are too much interested in themselves for that.

So amazing was the result of the test, that for a long time the writer thought, "What's the use writing for the 'Messenger' or concerning myself about what the other brethren are doing?" Thank heaven, that ugly mood soon passed away!

If any pastor doubts the truth of the above reason for those who do not read their Church paper, he can reach the writer through the "Messenger", and the facts will be shown him in black and white, and when he gets the facts, he has just one chance in a hundred of not standing self-condemned.

Yours cordially,

I Know.

(To be continued)

Take Youth For Progress

By WILLIAM H. LEACH

Those who join agree that they will automatically step out when they reach that age.

The reason for this Church is self evident to those familiar with Church procedure. Youth is aggressive, alert, active. As men grow older they become conservative and are tied by convention. Dr. Kirby believes that a Church of youth, unfettered by restrictions of older trustees and deacons, can proclaim a religion which will challenge the social order of today.

The new Church building which has been erected at First and Marguerite Streets will be dedicated next Sunday and Dr. Kirby will preach his first sermon to the newly organized society at that time."

It was the accomplishment of a 20-year dream. The good doctor relived those 20 years in a few seconds. He recalled that first pastorate and its conflicts. Fresh from seminary, young in years, he allied himself with the youth of the community. A tennis court went up on the lot next to the Church. In the old Sunday School assembly baskets were placed and cheering boys played basketball. It was a live and vigorous program, but it didn't last very long. The board of trustees soon served notice that such desecration of the Lord's House could not be endured. The games were stopped. Kirby, feeling that his biggest efforts were being obstructed by these conservative officers, looked for a new Church. Even back in those days he wished that it might be possible to

The Rev. Henry Kirby raised his head, looked at the window, and smiled. In a few minutes the reporters would call. He would give them a statement which would interest the world. For he had accomplished what had been the dream of preachers for generations. It had been his for years. But like all good things it came slowly.

The statement was clear and concise. It told the story fairly but without bragging or noise. Again he read it to himself:

"At last a youth Church. After 20 years of planning the Rev. Henry Kirby has succeeded in organizing a youth Church. It is a Church entirely made up of young people. No one more than 35 years is eligible for membership.

have a Church for youth and youth alone. In his second parish Kirby had somewhat outgrown his youthful enthusiasms. But he was still a campaigner for happiness. There was a bitter political fight on in the city. A reform candidate for mayor was carrying on a struggle to wrest control from the politicians who controlled the city. There were bitter words regarding the "roaring third," a district with most morbid living conditions. The reform candidate charged that the politicians protected vice and crime which was rampant there.

Kirby joined the crusaders. With him he had his Young People's Union. They observed, talked, circulated petitions and voted for the cleaner and better city. To the preacher it was a plain issue between the Kingdom of God and the Kingdom of Satan.

Of course the reform movement did not win the election. One night the trustees of the Church called their pastor in and advised him that his political efforts were not appreciated.

"You had better stick to religion and keep out of politics," they advised him.

And as a further argument they informed him that one of his best members, who owned property in the "roaring third," had refused to renew his subscription to the Church.

"When you get a godly-minded preacher I will be with you," he told them. "But I cannot contribute of my wealth to

a Church which is more interested in politics than in religion."

Kirby remembered as he thought of this his vow that if he ever got an opportunity he would organize a Church of young people.

"Mature people have stopped thinking," he thought. "That can't be changed. Give me a Church of youth and I can reshape the world. Jesus was young, the disciples were young, early Christianity was made by young men. Christianity is static today because it is a religion of old men and women."

Kirby was not alone in this reasoning. Others, too, had noticed that the Church suffers from the mature. Heresy hunters come from the aged who cannot rethink their theology. Building programs are blocked by the mature. Social Christianity is contested by portly Christians who have material possessions and find it convenient to place rentals before conscience.

Nor was he alone in dreaming of a youth Church. But he, alone, had succeeded in bringing the plans to fruition. To be sure, it had cost him plenty. His hair had turned slightly gray around the temples. His blood pressure had climbed higher than it should. He had alienated the affections of his good bishop. But he had succeeded.

The reporters were late, but they finally came. He noted their youthful appearance as they entered his study. One looked

young enough for high school. Kirby realized that youth counted every place else in life. He was making it count in the Church.

He reached for his statement.

"Here is the story," he said, handing the manuscript to one of the men.

The reporter read it and threw it on the table.

"We have all that—just came from the organization committee. Surely a fine bunch of young men back of this project. It will go, all right."

"I agree," said the preacher. "Now what can I do for you?"

"Just one thing," said the spokesman, "tell us what you are going to do, now that you are through with the Church."

"Through . . . why, what do you mean?"

A bewildered and painful look came over the features of the preacher. He collapsed and fell to the floor. The young men carried him and laid him on the couch. His heart was beating.

"What's the matter with the old boy?" asked one.

"I don't know," replied the spokesman, "unless, no, it couldn't be that. You don't think that he thought, did he, that these young bucks would want to keep an old man, such as he, as pastor of the new Church."

The young reporters shook their heads.

"No," they agreed, "it couldn't possibly be that."

NEWS IN BRIEF

MEETINGS OF THE SYNODS

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

CHANGE OF ADDRESS

Rev. Willis D. Mathias from 1537 Chew St., to 1546 Chew St., Allentown, Pa.

Rev. I. Geo. Nace from Pasadena, Calif., to St. Paul's Orphans' Home, Greenville, Pa.

Rev. J. R. Rothermel from Allentown, Pa., to 421 Fern Ave., Reading, Pa.

A young physician desires location; member of the Reformed Church. Address "Messenger."

A Congregationalist pastor kindly writes: "I am endlessly grateful for the weekly visits of the 'Messenger,' and it is ever a source of inspiration and help."

The 39th annual Bible Conference at Winona Lake, Ind., will be held from Aug. 11 to Aug. 20. Send to the Winona Lake Bible Conference, Winona Lake, Ind., for a program.

In Heidelberg Church, Philadelphia, Pa., Rev. Dr. W. S. Kerschner, pastor, evening services are omitted until Sept. 10, and during the pastor's vacation in August, guest preachers will be heard.

There is a Symposium starting in this issue. Its arresting title is: "Should Pastors Be Too Busy to Read the Church Paper?" Do you suppose some will be too busy to read the Symposium?

Rev. E. Roy Corman is one of our faithful pastors who has specialized in religious education. He graduated at F. & M. College in 1915 and the Theological Seminary in 1918, and received his M.A. from Columbia University in 1928. He has also done considerable post-graduate work at Pitt; and his paper at the Spiritual Conference is bound to be of exceptional interest and value.

Howard Edwin is the name of the ac-

tive young preacher who was born June 30 at Montgomery Hospital, Norristown, Pa.; but who expects to make his home with the Rev. and Mrs. E. K. Angstadt, at Kutztown, Pa.

The theme of the paper of Prof. H. M. J. Klein, of Lancaster, at the Spiritual Conference has been changed and will be "The Place of the Reformed Church in American Protestantism." Surely for us there could hardly be a theme of greater interest!

Rev. J. P. Bachman, Allentown, Pa., during the greater part of May and June supplied the pulpits of Rev. W. O. Wolford and Dr. George B. Smith. The family of the former was under quarantine for a number of weeks. Mr. Bachman is again available for pulpit supply work.

Rev. Stephen E. Balogh, of McKeesport, Pa., who has been in this country only a few years, is kind enough to write his appreciation of the "Messenger": "Only now do I realize what I lost in not being a constant reader of this magnificent paper. I am sure that our Church without the 'Messenger' would be far poorer. I wish to express my sincere joy in the paper."

Trinity Church, Coplay, Pa., Rev. B. M. Werkheiser, pastor, with the co-operation of St. John's Lutheran Church, conducted a Community D. V. B. S. for 3 weeks, the closing exercises being held in Trinity Church on June 30. Mrs. Werkheiser was director and had a corps of 12 leaders. The enrollment of the 4 departments was 222.

We note that the Bulletin of Calvary M. E. Church, Philadelphia, for June 18, quotes the "Messenger" as follows: "Some men deem the 30-minute sermon too long, so they substitute the 1,152 columns of the Sunday newspaper." We are glad to repeat this for the benefit of those who did not see it in their own paper the first time.

Clyde F. Armitage, who was associated as secretary with the Laymen's Missionary Movement, Near East Relief, and other post-war relief agencies, and who was well known to many of our people, having had

REV. CLARENCE MARION AREY

We regret to announce the death, on June 16, at the early age of 36, of the Rev. C. M. Arey, of Bridgewater, Va. Our hearts go out in sincere sympathy for this family, which has had such a tragic experience in recent months. The obituary of this dear brother will be published next week.

an office in the Schaff Building for some time, died in Chicago, June 30, as a result of an automobile accident. He was 45 years old.

Rev. Purd E. Deitz, of Trinity Church, Philadelphia, will occupy his own pulpit until July 30. On the evening of that day Dr. A. V. Casselman will speak. The guest preachers in August will be: Aug. 6, Dr. John Lentz and Rev. Lee A. Peeler; Aug. 13, Revs. E. E. Leiphart and J. S. Richards; Aug. 20, Rev. W. R. Shaffer; Aug. 27, Rev. J. S. Richards.

Dr. B. A. Black, pastor of Amity Church, Meyersdale, Pa., has been enjoying the Summer School of Theology at Auburn, N. Y., Seminary, June 26 to July 13. 70 were enrolled from 9 States of the Union and 5 foreign countries. During Dr. Black's absence, his pulpit was supplied by Rev. F. D. Witmer and Student Philip E. Saylor.

At the Mid-summer Communion held in Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, June 25, 439 communed; 3 received by certificate; offering, \$330. The Senior C. E. Society held an out-door meeting June 25; the missionary play, "The Strange Mission of Mary Reed," was presented. A lawn fete was held by the Y. W. M. S. June 28, a neat sum being realized for missions.

The opening sermon at the Spiritual Conference, July 31, will be preached by the

Rev. Frederick K. Stamm, minister of the Clinton Avenue Congregational Church, Brooklyn. Mr. Stamm is widely known as a radio preacher over the National Broadcasting Network; during June and part of July he serves as inter-change preacher in England and Scotland; he was the editor of the book, "The Reformed Church Pulpit", and is the author of the volume, "Through Experience to Faith." Mr. Stamm has won wide recognition as a preacher.

In First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, the D. V. B. S. held June 19 to July 2; 115 enrolled, aged 5 to 14. Closing exercises held July 2 with a large attendance. During July and August the congregation is joining with other Churches in open-air evening services. The pastor and several young people are attending the Summer Missionary Conference at Catawba College, July 9-15. The Men's Club entertained their families at a picnic lunch at the city lake in June.

Meadville Theological School (Unitarian), now located in Chicago, conferred the honorary degree of Doctor of Divinity on two men formerly well known among us, Revs. John H. Dietrich, of Minneapolis, and Von Ogden Vogt, of Chicago. In bestowing the degree on Mr. Dietrich, who is known as a radical Humanist, President S. B. Snow said: "John Hasser Dietrich, honest thinker, forthright preacher, whose rostrum for more than 20 years has been an educating force in the lives of many, struggling from the shadow of authority in religion to the dazzling light of free thought in an age of science."

Baptism of children was a part of the Children's Day services in the Dallastown, Pa., Charge, Rev. Lee J. Gable, pastor. At St. Paul's, three cousins were baptized: Kay Frances Ness, Richard Dean Ness and Sandra Valeria Ness. At St. John's, 6 children were baptized, 4 of them cousins representing 3 families (the cousins are listed first): Robert Lavern Raab, Mary Ann Raab, Roydon Raab Ringler, Minnie Irene Innerst, Norman Leroy Heindel and Ronald Eugene Heindel. St. Paul's co-operated in a Community D. V. B. S. and is participating in Union services held each Sunday evening until Sept. 3.

The Layman Company is now putting out its Tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletin in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3 per 1,000. Please give your denomination, also please mention the "Messenger." The Layman Company, 730 Rush Street, Chicago, Ill.

In the Shenango, Pa., Charge, Rev. Victor A. Ruth, pastor, 18 young people confirmed on Whitsunday at an impressive service. Summer Communions well attended. Children's Day at St. John's, June 18, 550 present; at Jerusalem, June 25, in connection with morning service, good attendance. A D. V. B. S. held at St. John's; enrollment 50. The pastor is leading study groups in each congregation on "Religion in the Home." St. John's annual picnic held July 1. The children of the Orphans' Home gave a varied religious program at Jerusalem, July 2, which was greatly appreciated.

The 25th anniversary services, held on June 28, 29, in the Hummelstown, Pa., Church, Rev. Alton W. Barley, pastor, were well attended by members and friends. Revs. J. P. Dieffenderfer and R. A. Bausch brought inspiring messages. The following visiting brethren were present: Prof. Theo. F. Herman, D.D.; Revs. J. S. Heffner, Ar-

thur J. Miller, L. C. T. Miller, C. G. Leatherman, D.D., LeRoy Fegley, and H. A. Ahalt. Revs. Arthur J. Miller and J. S. Heffner, former pastors, assisted in the services. Dr. Allen R. Bartholomew and Rev. Louis C. Harnish sent their greetings. On June 30, 17 members received by confirmation. Holy Communion celebrated on July 2.

The Consistory of Central Church, Dayton, O., Dr. Walter W. Rowe, pastor, took action on July 7 to hold appropriate services in October to celebrate the 100th anniversary of the Reformed Church in Dayton. The First Reformed Church was organized in 1833 with 6 charter members. It is the desire of the Consistory to make this a great event in the life of the Reformed Church in Dayton. The attendance at the Mother and Daughter banquet this year largest in the history of the congregation and the program was unusually interesting. Two members of Central won prizes in the Stewardship Essay Contest. Summer Communion, June 4, well attended; 2 children baptized and 2 members received by letter.

The D. V. B. S. Commencement was held at Christ Church, Altoona, Pa., Rev. Charles D. Rockel, pastor, June 30. The departments were in charge of Miss Pauline Snyder and Edna Ream, kindergarten; Grace Baker, primary; Leroy Brumbaugh and Agnes Nace, junior; Magdalene Bair, intermediate; Olga Snyder, expressional work, and Mrs. Rockel and Raymond Hager, senior, in which department papers were written on present day topics. Attendance, 100 pupils, sessions, 3 weeks. Acousticons were recently installed in the Church through the courtesy of Mr. Carl Lundegren in memory of his mother. Prof. T. S. Davis, retiring Supt. of Schools in Blair County, spoke on "Items of Historical Interest in Blair County," at an outing of the Men's League, who had as their guests members of Grace Church, Altoona, Rev. Ralph J. Harrity, pastor.

St. Peter's Church, Lancaster, Pa., Rev. James E. Wagner, pastor, will have 9 young people in leadership training camps. One will go to Camp Kaneshatake, Spruce Creek, conducted by the State Sabbath School Association; the other 8 to Camp Mensch Mill. St. Peter's also has 3 members serving as leaders at Camp Mensch Mill: Miss Mary Burkholder and Prof. C. D. Spotts as teachers, and Wm. F. Hartman as camp doctor. 20 new members received this year, 4 by reprofession, 12 by confirmation and 4 by letter. More than 50 fathers attended Father's Day service, June 18. Average attendances for 1st half of this year and 1st half of last year reveal gains as follows: S. S., 1932, 139; 1933, 142. Morning worship, 1932, 129; 1933, 131. The pastor is superintending the D. V. B. S., which closes July 21 after 3 weeks of study. A special service of consecration for the young people going to camp will be held July 16, when the pastor will preach on "What Mountains Can Do to Men."

Our friend, Rev. Hobart D. McKeehan, who has been for nearly 9 years pastor of the Abbey Church, Huntingdon, Pa., enjoys a wide ministry as preacher and author. He is the author of the "Patrimony of Life", a volume of sermons which continues to have a good sale, both here and in England. He is the editor of "Great Modern Sermons" and of "Anglo-American Preaching", the latter volume being widely used in theological seminaries. He has contributed to various books of sermons and to leading reviews, and his address at the Spiritual Conference on "Great American Preachers" will be well worth hearing.

Attractive Children's Day services prepared by the Board of Christian Education held in the Hartville, O., Charge, Rev. Dr. A. C. Renoll, pastor; offerings for S. S. apportionment. The D. V. B. S., or-

ganized and directed by Dr. Renoll, held in Church of the Brethren, Hartville, June 17-28. 173 enrolled with average attendance of 142; 25 volunteer leaders, with average daily attendance of 21. Lutheran, Brethren and Reformed denominations united in the School, also St. Jacob's Reformed, with 19 enrolled.

On June 25, at 8.30 A. M., in Zion Lutheran Church, Sunbury, Pa., Prof. Paul F. Keefer was married to Miss Helen R. Shultz, of Sunbury, by Dr. Chas. R. Bowers, pastor of the Church, assisted by Dr. Chalmers W. Walk, pastor of First Reformed. More than 1,000 friends assembled to witness the ceremony. The bride was attended by Miss Edna Leiby, of Sunbury, and the best man was Geo. W. Keefer, brother of the groom. Miss Shultz is a graduate of Bucknell University and has been a first grade teacher for the past few years. Mr. Keefer graduated from F. & M. in 1920 and holds a Master's degree from Columbia University. He is a Licentiate of the Reformed Church and is privileged to fill many speaking engagements. He is a member of the Phi Kappa Tau Fraternity and various Masonic bodies and is now head of the Department of Biology, Sunbury High School. Mr. and Mrs. Keefer will reside at Tulpehocken Road, Sunbury, Pa.

The time has come for a number of missionaries on furlough to return this summer to Japan and China, but unfortunately the Board of Foreign Missions is unable to send them because of a lack of funds. Two other young workers are under appointment for our China Mission, where the need for them is so great, but their going will depend on receiving the necessary funds. For the first six months of the year 1933, the contributions from the Churches have amounted to \$58,196.54. This is only one-third of the amount due on the Apportionment at this time. Had the other two-thirds been received the Board could pay the overdue salaries and prevent many heartaches at home and on the mission fields.—Allen R. Bartholomew, Secretary.

In St. John's Church, Johnstown, Pa., Rev. Dr. J. Harvey Mickley, pastor, the following events were observed: Foreign Mission Day with offering of \$78.56; the usual week-day Lenten service during Holy Week, "The Challenge of the Cross" given Thursday, under direction of Mrs. A. Curtis Roberts, and the Preparatory service Friday was largest attended in the Church history. The number of communicants on Easter despite rain equalled that of 1932. 13 additions. Rev. Dr. Bromer was guest preacher both at Easter and on Mother's Day. The pageant "The Resurrection," under direction of Miss Margaret Witt, given Easter morning to S. S. Mother's Day offering for the Old Folks' Home, Greenville, \$72. Children's Day observed June 11, in charge of Supt. Heslop, with participants being trained by Mesdames Roberts and Moore; Junior Choir assisted; offering for St. Paul's Orphans' Home and Board of Christian Education, \$76.11.

The 30th anniversary of the pastorate of Rev. Calvin M. DeLong, D.D., East Greenville, Pa., observed with special services on July 2, morning and afternoon. In the morning Revs. T. H. Leinbach, D.D., Reading, Pa., and J. L. Roush, Esterly, Pa., both members of the committee which ordained and installed Dr. DeLong, spoke. The afternoon services were held in the New Goshenhoppen park pavilion. Greetings extended by 12 neighboring pastors: Revs. Webster Stover, Ph.D.; W.

CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY
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H. P. BERGER : : Lebanon, Pa.

W. Kistler; E. E. S. Johnson, Ph.D., D.D.; M. D. Slifer; Lester Kriebel; H. J. Donat; H. H. Krauss; J. K. Bergman; J. N. Blatt; H. M. Kistler; E. S. Shelly; Charles H. Brown. The New Goshenhoppen S. S. orchestra and choir, and the choirs of Pennsburg Reformed and St. Paul's Lutheran took part. During these 30 years there was raised for benevolence \$144,677; for congregational purposes, \$174,374; the pastor officiated at 964 infant baptisms, received into the Church 1,025 by confirmation and 465 by letter or reprofession, solemnized 349 marriages and conducted 749 funeral services.

On Saturday afternoon, July 1, on the Gettysburg Battlefield, along the Emmitsburg Road, Route 15, the Firemen's Association of Pennsylvania, in the presence of representatives from many of the Fire Departments of cities in the State, unveiled a Barre granite memorial stone, 7 ft. by 4 ft. 2 in., in commemoration of the life and services of their former chaplain. The bronze tablet on the face of the granite stone bears the following inscription: "This tablet marks the spot where the Rev. Samuel Henry Stein, D.D., met his death, December 19, 1930; Chaplain of the Firemen's Association of the State of Pennsylvania, 1914-1930. Erected to his memory by the firemen of Pennsylvania, 1933." In the brief and impressive service that marked the unveiling, Revs. Frank M. Ruth, Simon Sipple, D.D., and C. M. Nicholas, D.D., the present chaplain of the State Firemen's Association, participated. The stone was unveiled by Masters Edward Ray Richard, of Gettysburg, Pa., and Charles William Clarke, of Wayne, Pa. Millard M. Tawney, Harrisburg, Pa., president of the Association, accepted the monument, and also the deed for the plot of ground upon which it has been erected, from the chairman of the Memorial Committee, Mr. James B. Auman.

Mr. James E. Scheirer, who speaks at the Spiritual Conference on "Present Day Trends in Church Music," is an organist of outstanding ability. His piano study was under the late C. A. Marks, conductor of the Allentown Oratorio Society. He studied the organ under W. W. Landis, of Zion Church, Allentown, and Harmony under the late J. F. Wolle, founder and conductor of the Bach Choir. Mr. Scheirer has served as organist and choirmaster in Grace M. E. Church, Allentown; St. John's Reformed, Lebanon; 2nd Baptist and Trinity M. E. Churches, of Atlanta, Ga., the First Baptist of Birmingham, Ala., and Salem Reformed, of Harrisburg, Pa. He is the son of Rev. and Mrs. David Scheirer.

CEDAR CREST COLLEGE

With Mina E. Butz, salutatorian, of Allentown High School, and Arlene Nicholas, salutatorian of Hellertown High School, among the girls of the normally large entering class at Cedar Crest, the incoming group will rank high scholastically. Among the other honor students are: Mary E. Kriebel of Allentown High School; Vincenzina DeBellis, an honor graduate, voted the most popular girl in Liberty High School, Bethlehem; Mary Louise Heller, one of the highest tenth of the class of 95 in the Danville High School; Mary Hand, who attended Bethany Home, Womelsdorf, one of the three highest in the graduating class of 24 in the Womelsdorf High School; and Alice M. Foulk, 9th highest in a class of 51 in the Oxford, Pa., High School.

One of the most experienced girls is Kathryn DeLong of Pottsville, who averaged over 90 in all her subjects in the Pottsville High School, and who has had several years experience in social work and secretarial activities in her native town. Miss DeLong will take the four year course, majoring in social work at the college.

Mary Louise Heller, who participated in five different club activities in the Danville High School, is the daughter of Rev. Clark Heller and Mrs. Jeanette Ritter Heller, author of the early Alma Mater of Cedar Crest, "'Neath the Oak and Drooping Willow."

Several of the girls have been prominent in extra-curricular activities: Mary Dingle of Swarthmore in the Friends Select School, who will prepare to be a hospital technician; Evelyn Darold of Bethlehem, and Marian Young of Maplewood, who were active on their swimming team; Frances Nase of West Point was captain of several athletic teams; and Marjorie Rhodes, Bernice Shaffer, Mary Daufer, Elizabeth Shurts, and Beatrice Lauterbach were members of clubs in their local schools.

BETHANY ORPHANS' HOME Rev. Henry E. Gebhard, Supt.

Mr. Klein, the religious hymn singer of Reading, gave a very pleasant evening of song on Saturday, July 1.

The Fourth of July was fittingly celebrated. The Band filled an engagement during the afternoon at Womelsdorf. The children under their recreational leaders enjoyed a large program of sports. One event that attracted considerable attention was the duck race for employees, who had to lead a live duck fastened to a string. Another event was a game of playground baseball between the older boys and the men employees. A game is now being planned between the older girls and lady employees. The evening chapel was conducted on the campus after which there was a general distribution of prizes, whistles and a peanut scramble.

While we did not permit the use of explosives by the children in any form, the employees set off a few fireworks in the evening and the children were ready for bed.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE KALEIDOSCOPE

Text, Proverbs 25:11, "Like apples of gold in network of silver."

I suppose you have all seen a kaleidoscope, and have looked into it. It is one of the most interesting of scientific toys. It is not merely a toy to play with, but has been found useful in making patterns for wall-paper, carpets, decorations, and other artistic designs.

It consists of a hollow tube, into which are placed three mirrors, joined together at their edges, forming a hollow triangle. At one end of the tube is a compartment which contains bits of glass of various sizes, shapes, and colors. The outer end of this compartment is covered with clouded glass, and the other end is clear glass. At the other end of the tube is the eye-glass.

When the tube is turned the bits of colored glass fall into different positions, and, being reflected over and over in the mirrors, they make an ever-changing variety of designs. The clouded glass is turned toward the light which enables one to see the beautiful designs, which are "like apples of gold in pictures of silver," as the King James' Version of the Bible translates our text.

The kaleidoscope was invented by David Brewster in 1817, and has given pleasure to millions of persons, young and old alike admiring its almost infinite variety of beautiful forms.

The kaleidoscope is usually about a foot in length and three inches in diameter, but may be made larger or smaller as one desires. Some years ago it was on sale in the smaller form in the five-and-ten-cent stores.

This little instrument, a toy, can easily be made by a boy or girl who is mechanically inclined. Care must be taken in cutting the mirrors and the other pieces of glass. A glazier would probably be enough of a sport to help in this part of the work.

A few years ago I secured a very pretty kaleidoscope with a celluloid tube, and colored bits of celluloid, taking the place of the bits of glass in the compartment.

The word "kaleidoscope" is very interesting in itself. It is made up of three Greek words, as follows: *kalos*, which means beautiful; *eidos*, which means form; and *scopeo*, which means to look at; so that the meaning of the name of the instrument is "to look at beautiful forms."

The kaleidoscope is another illustration of the beautiful and wonderful results which follow the combination, reflection, and repetition of a few simple elements. The few bits of colored glass result in the most beautiful designs when looked at through the kaleidoscope, which only needs to be kept turning to bring about these beautiful and interesting effects.

A few primary colors are the elements out of which the infinite beauty and variety of art are formed.

The eight notes of the octave are the foundation of all the wonderful and sublime symphonies and oratorios as well as of the songs and hymns which inspire the world.

Ten figures are all that are needed to do the financial business of the world. By means of them the most difficult mathematical problems are solved.

The twenty-six letters of the English alphabet, in an infinite variety of forms, make our literature in its endless variety of prose and poetry.

The kaleidoscope also teaches its spiritual lesson. It is the light of the sun that produces all this variety and beauty of color. In the dark, the kaleidoscope has no interest or value.

Christ is the light of the world. As we turn the fragments of broken hopes and disappointments toward Him, He transforms them into beauty, and our hope is revived, our faith strengthened, and our love deepened.

St. Luke uses one of the words which help to make the word kaleidoscope where he tells us about the transfiguration of Jesus in the ninth chapter of his gospel: "And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling." The word here translated "fashion" is really "form" (*eidos*). May you and I so live, looking unto Jesus, that His beauty may be seen in us!

Birthday Greetings

By Alliene De Chant Seltzer

"Tubby" Sayres, as everybody lovingly calls our Rev. A. N. Sayres, Lansdale, had so many projects for Daily Vacation Bible Schools to share with us here at Calvary, Bethlehem, that I cannot help but share them with you. So here they are, and how glad I am that they suggest gifts that we can make and send to our Winnebago Indian friends, and to friends across the sea!

For the Winnebago boys: a fishing-tackle outfit, line fitted with hook, cork and sinker and wound on flat wood reel made of cigar-box wood, painted and lettered with the name of the donor and a blank space for the name of the receiver; girls: mittens made of wool patches begged from a clothing factory. For a pattern simply draw a hand on a heavy cardboard, cut it out (plenty big to allow for seams), cut two pieces of cloth, sew them together and turn them inside out.

Primary girls can make spool dolls for younger sisters or to send to distant children. One long spool for the body, one for the head with face drawn on in ink or paint, two each for arms and legs. Holes bored through the body spool for a piece of elastic holding arms on. Similar elastic run through the long spool and through head and legs. All painted any color you choose. The long spools can be got at factories where they make pants, etc.

Primary boys can make simple bookends, door-stops, window wedges for the home. Since you are thinking of birds and animals, you can make patterns of dogs, cats, etc. These should be cut (with coping-saw, sometimes called jig-saw) out of quarter-board, preswood, or the like and mounted on bases of heavier material— $\frac{1}{8}$ at least. (I mean in the case of the book-end.) The door-step is mounted on a wedge tapering from nothing to an inch or more. The window-wedge pattern is mounted on a tapering wedge considerably thinner.

With your Junior and Intermediate course in character-building you want to major on projects that will inculcate service for others, co-operation, etc. Are there things they can do for the Church, the S. S., or some other department of the School? My Junior boys and girls co-operatively made sand-table animals one year for the Kindergarten class. They were cut out of cigar-box wood with crepe paper animals (Dennison's) pasted on the front and mounted on a flat base with a slot sawed into it in which they were glued. Boys did the wood-work; girls did the drawing, cutting and pasting. One year our Juniors built a "House of Character." Each one built a small house, and all the items in the building had symbolic significance. The foundation was self-control, the corner-posts were honesty, trustworthiness, etc. Walls, windows, door, stove, chimney, roof.

Junior girls like to make vases, waste baskets, hanging-flower-baskets, etc., for their homes. A good waste-basket can be made of four sides and a base cut out of corrugated cardboard, painted black, with hit-or-miss pieces of colored paper cut from magazines pasted on in haphazard fashion. Holes are bored in the edges of these five pieces with a brace and small bit— $\frac{1}{8}$ inch—and tied together with ribbon or heavy colored twine. Vases can be done of old pickle-bottles, mayonnaise jars, etc., pasted with colored papers in indiscriminate designs, the whole shellaced to give it gloss. Girls may also make dish-towels, hot-dish holders, etc., if you can afford to buy or can beg necessary materials. Reed baskets are also interesting.

Goofus: "If you stood in my shoes, what would you do?"

Rufus: "I'd give them a shine."

Home Education

"The Child's First School is the Family"—Froebel

DADDY SOLVES A PROBLEM

By Mrs. Viahnett Sprague Martin

"Now," said Daddy, "you will not have to depend upon anybody else to remind you when to do things—to tell you when to come home—to tell you the time. From now on YOU will be responsible for such things. No more alibis, remember! What each of you needs, instead of punishment, is a watch, and here it is!"

He helped two little boys fasten their brand new, shiny, nickel watches in position—"Just where I carry mine." He smiled into the happy eyes uplifted to his.

Excitedly, the boys dashed hither and thither on hastily invented errands of which the real objective was, of course, "See our new watches!" Then home again they came, fascinated by a really-truly watch that ticked, and needed winding "whenever Daddy winds his", and kept real time—oh!

Sometimes the interested parents would see the boys "just sitting" with watches to ears and a blissful look in the blue eyes and the green-amber eyes while the watches ticked merrily on for their owners.

Their mother revelled in their delight, and also in the clever way Daddy had solved the problem that had threatened the harmony of their happy home. For, in the past, the two seven-year-olds would play on the way home from school, giving all sorts of excuses, or would loiter when sent on errands, glad to take part in any kind of pleasant diversion so easy to find in a neighborhood where there were many school friends!

It was easier, now, for the little lads to tell their playmates when it was "play-by-ourselves time." This was a period felt to be a protection to the boys, who were allowed to have many children come to their own play yard, but who were also required to "play alone" sometimes, too!

Getting ready for school in the morning was lots more fun when races with one's own watch were in progress. One boy's dilly-dallying had been the despair of his parents, while the other one's too rapid performance of various activities was also a trial.

Dawdling over food by one was, to a very great extent, overcome by this friendly little timekeeper, while the other child, knowing he must sit a certain time at the table—his watch told him how long—was induced to take smaller mouthfuls and to lengthen the time between them.

Bedtime became a matter of interest. "We can hear them tick in the dark beside our beds!"

In the morning, "We're all ready for school; now shall we wind our watches, Daddy?" Three intent faces bend over three watches. Real comradeship! Then, "Oh yes, the shiny backs of our watches are like mirrors. We can tell when our hair is neat now." And, "Our watches tick a lot louder than Daddy's, Mother. Really they do!"

"The kindergarten finds the child at an age when all his potential gifts of mind and body need just what the kindergarten affords in order to bring them out. The kindergarten is valuable for the physical, mental, moral and social development of the young child." — Walter D. Agnew, President, Woman's College of Alabama.

Does your community know it can afford a kindergarten? The little child is very dependent. Shall we allow him to be sacrificed without protest? Shall we protest loudly enough to save him? Material on the kindergarten subject may be obtained without charge from the National Kindergarten Association, 8 West Fortieth Street, New York.

A clergyman, on hearing someone remark that liberalism was creeping into the Churches, made the comment: "If that is so, I hope it will soon strike the contribution boxes." —Boston Transcript.

"So you advise me to go and work on a farm?" said the tramp at the back door.

"Advise you?" retorted the man of the house. "I dare you!"

Puzzle Box

ANSWERS TO — CURTAILED WORDS,
No. 34

1. Yearn—year—yea—ye
2. Event—even—eve
3. Tease—teas—tea
4. Carpet—carp—car
5. March—Marc—mar—ma
6. Wealth—weal—we
7. Patent—paten—pate—pat—pa

BEHEAD THE MISSING WORDS, No. 25

1. While the bill was _____ the session was _____ and the bell sounded (2) _____ dong.
2. You could see him _____ himself for the _____, and after his wonderful flight he was proclaimed an _____.
3. Near his' _____ he hung his _____. It was _____ he had used for years.
4. He _____ one as he _____ his last apple. It was a Delicious (2) _____ and he gave it to _____.
5. In a _____ lane he shot his _____ and it fell between a (2) _____ of cornstalks.
6. He was very _____ to writing _____ because he belonged to _____ (Celtic) stock.
7. He went to England, visited _____ where he bought some (3) _____ thread. From there he visited the _____ of Wight.

A. M. S.

"Women endure pain much better than men do."

"Who told you that—the doctor?"

"No, the shoe dealer."

Sandy MacClinch went to the city to see the sights. He entered an elevator in a high office building. "What floor?" asked the elevator boy. "No floor in particular," said Sandy, "I'm just goin' for the ride."

The Family Altar

HELP FOR THE WEEK OF JULY 17-23

By the Rev. Roland L. Rupp

Memory Text: "Righteousness exalteth a nation; but sin is a reproach to any people." Proverbs 14:34.

Memory Hymn: "Ten Thousand Times Ten Thousand" (553).

Theme: Isaiah Denounces Drunkenness and Other Sins.

Monday—Drunkenness Denounced
Isaiah 5:8-12

It is an easy matter to denounce drunkenness. To cure a drunkard is a different matter. To make a whole nation sober or temperate is still more difficult. One of the dreariest chapters in our American history, no doubt, is that relating our experience with national Prohibition. Inept and dishonest statesmanship and moral obtuseness of an unspeakable type made it such. It is difficult to find an inspiring line in the whole chapter. Two decades ago we knew that temperance was primarily a moral issue. In national Prohi-

bition we made it primarily a political issue. Do we know now what sort of a problem it is?

Prayer: Give to us, Eternal God, the penetrating insight and the commanding spirit of the prophet. Let Thy spirit brood over this generation until men here and there catch the divine fire and usher in a new prophetic era. **Amen.**

Tuesday—Woes of the Drunkard

Isaiah 5:18-24

The drunkard is in a bad state. He is a wreck of a man. His faculties are dissipated, his will paralyzed, his self-respect gone. These are the warnings of the Eternal against license. "The way of the transgressor is hard." Those who walk the devil's turnpike must expect to pay the toll. Organized religion ought to have an effective program for the rescue of these unfortunates and for the saving of others from these temptations. What is that program?

Prayer: Gracious God, gird the sword of Thy Spirit upon the Church of our generation. Fire her with the courage of creative faith, and give her leaders a hunger for the intangibles. **Amen.**

Wednesday—Drunkenness and Poverty

Proverbs 23:19-26

Of course poverty and drunkenness are closely related. We know that fact for generations. With the evident return of the liquor traffic shortly it is well that we reassert the fact and weigh its significance. These are twin demons. Now one is the cause and the other the effect—now the reverse is true. Surely they walk the earth hand in hand. We could eliminate both from human life had we a higher social intelligence and courage, more character and deeper spiritual insight. The state of man is never hopeless.

Prayer: When we appraise the idealism of the human spirit, cause our hearts to glow and give root and dynamic to our convictions, O God. May the ideals of today give character to the civilization of tomorrow. **Amen.**

SLOW TO LEARN

(Continued from Page 2)

works to them. He is to work with God and His works. God, and He alone, giveth the increase. This order covers the whole of man's life: the material and physical, the invisible and spiritual, his personal affairs, and his collective doings.

A definite sense of God will give the true meaning to every vocation of life, to every relationship of man, to every enterprise and interest, to morality and religion. Behold your God! O that men would praise the Lord for His wonderful works to the children of men!

POTOMAC SYNOD

(Continued from previous issue)

The Synod then organized by electing the following officers: President, Rev. Dr. Stephen L. Flickinger; vice-president, Hon. A. R. Brodbeck; reading clerk, Rev. Earl Gardner; and corresponding secretary, Rev. Harvey A. Fesperman.

Dr. Apple extended a most cordial welcome to Hood College. He recalled that the Synod had met twice in Middletown and three times at Hood College. He briefly reviewed the history of the college from the time in 1892, when the Synod, at Martinsburg, W. Va., decided to establish a college in this city for the higher education of young women. The former site of the college, a beer garden, was described by the speaker in a very interesting manner and compared with the splendid group of buildings, which now constitute the college. Rev. Dr. Flickinger, the new president, responded to the welcome.

Thursday—Sobriety Enjoined

Titus 2:1-10

All of human experience enjoins sobriety. Religion commands it. The home cries out for it. Industry cannot prosper without it. How will we achieve it? How can we make the individual and the nation sober and slay the monster which has been preventing it? There is only one way—by building character against it. That character the Church must build. It is the primary function of the Church. Let us again examine our program, our gospel, our results in order that the Church may not prove impotent in days to come.

Prayer: Heavenly Father, in time of temptation may the example of Thy Son overshadow us. May His character and manhood become the inescapable pattern for all our future growth. **Amen.**

Friday—Obeying the Law

I Peter 2:11-17

"Obey the law!" Yes, so we have shouted for a decade and a half. But the cry was not heard. It takes more than a shout or a catchword to make a nation law-abiding. It requires honesty, character, example. The louder we shouted this aphorism, the more the law was mocked by the very men elected or paid to enforce it. In this mockery the crowd merely reacted logically to the attitude of many of our highest officials. In this mockery both the friends and enemies of Prohibition joined. The needs of the nation now cry out for a vital religion, an intelligent Church, honest men in places of public trust and religious leadership that can lead.

THE PASTOR SAYS:

The whole sum and substance of philosophies of life is this: "Live your life as sensibly as you can, and if you haven't any sense, live it anyhow."

—Now and Then.

The officers of the Synod administered Holy Communion at 8:30 A. M. The outstanding report on Tuesday morning was that of the Committee on Social Service and Rural Work by Rev. Chas. D. Rockel, chairman. The report asks that General Synod establish the "status of a member of the Reformed Church in the United States who has conscientious objections against war, the same as that of a member of the Society of Friends." The report will appear in the "Messenger" in full.

In the afternoon the Missionary and Stewardship Committee made its splendid report, the Rev. Oliver K. Maurer, of Red Lion, Pa., chairman.

"It is the undivided opinion of your committee that the new and lower apportionment for 1933 must be paid in full to prevent the utter collapse of the missionary and benevolent work of our Church. It is not a question of what ought to be done; it is what **must** be done, not only to relieve our present staggering situation but to save the day for our mission work. For decades we have been pouring money and men into missionary enterprises. Will we not, by failing to maintain that which we have begotten, permit the labors and moneys of years to go to ruin?" "It is no longer a question of expansion or retrenchment. Today it is not even a question of spreading the Gospel. Now it is simply a matter of holding that which has been acquired. At this time it is not even a proposition of expediency. It is a matter of need. Missionaries and their families are being forced into abject poverty. We do not believe there is a Church in Potomac Synod that would not respond most nobly if a specific case of dire poverty were brought to their attention. On the

Prayer: Father, teach the citizen of the 20th century the meaning in the mind of Thy Son when He taught His own day to "render to Caesar the things which are Ceasar's, and unto God the things which are God's." **Amen.**

Saturday—Avoiding Evil Companions

I Corinthians 5:9-13

For almost a generation multitudes have looked upon drinking in company as a smart act. No party or banquet was complete without a highball for its participants. Both, the young and the old "got a kick" out of these sprees. Many were those who made fools of themselves by playing the devil's own game. How we shall yet suffer for such insanity! It has laid bare the soul of the nation. Less nagging, less platitudes, less political bias in the pulpit and more prophetic preaching would work miracles.

Prayer: "Lead us not into temptation", our Father, has been a prayer on our lips for generations. Help us to note that repetition of this prayer has not saved us from sin when the form of the prayer was substituted for its meaning. **Amen.**

Sunday—Prayer for the Nation

Psalm 85:7-13

The nations need our prayers. Our nation needs them. How sickly nations and governments are religiously and morally! World conditions, world conferences, world events clearly indicate the fact. They must be healed and cured. Nations, governments, civilizations—must be saved as well as individuals. It is a hard task. Prayers, if supported by corresponding action, would be of some avail. But the situation calls for a higher interpretation of Christianity, one which can reach over into these relationships and make them Christ-like.

Prayer: God, save our nations through a saved leadership and citizenship. Inspire America to become a leader for humanity in building the new world in which Jesus would be regarded as a desirable citizen. **Amen.**

same basis we are justified in appealing for the apportionment, for there are many of our brother ministers on the mission fields who have not had their salaries for months. To many of them poverty is a reality. Thus the matter of apportionment has a very pathetic and human element in it. The boards have cut to the minimum. There is no other way to maintain our integrity or to help our poverty stricken brethren. It is simply imperative, therefore, that this year's apportionment be paid in full.

"We are now in the sixth month of our Church year. This is a most pitiable and serious situation. The prevailing policy at present seems to be to balance budgets by reducing. Budgets can be balanced by reducing and reducing until we have a zero on both sides of the ledger. Can this be the Church's idea of a balanced budget? The receipts for the last five months would indicate a trend in that direction. Church leaders hesitate to make the financial appeal, feeling that it is useless or embarrassing and accordingly members come to feel that not much is expected of them. Today the Church is face to face with the problems of an inferiority complex. Because of the stress of the times it is easy to think that we have only a little or nothing for the Lord. In these times folks can excuse themselves with apparently a clear conscience. It is easy to say, "We can't," and many folks can't because they think they can't. As pastors and elders it behoves us to do everything in our power to break down this inferiority complex which will, if allowed to continue, greatly handicap the struggle of righteousness against wrong, as well as retard the growth of the Kingdom of God. The situ-

ation is such that there must be an increased challenge to put God first in the distribution of whatever material things we possess. Only to the degree that this is done, will the Kingdom program receive the support that is both necessary and becoming to us as Christians.

"Even in such times as these there must be no hesitancy in proclaiming the fundamental truths of Christianity. The heart of the Gospel is "give," "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The cross is central in Christianity. It symbolizes God's great gift. It embodies Christ's sacrifice. It is the seat of our salvation. By it God gave His best. On it Christ gave His all. He who would be a true Christian must give. Give not out of that which is left over after all personal desires are satisfied, but give in sacrifice. In days of prosperity folks gave out of their abundance. Sacrifice was lost sight of, but sacrifice still remains a Christian requisite. "He who would come after Me, let him deny himself and take up his cross and follow Me." Without sacrifice religion is less than Christian. There are no qualifying statements. To be Christ-like folks must give and give until it hurts. The Church must not hesitate even in lean times to challenge her constituency to the nobility and the blessing of real sacrifice.

If we would be stewards of the truth there is no time which we dare omit emphasizing this fundamental characteristic of our religion.

"Giving is sharing. All resources, including person and possessions, God gives us in trust, that we might share in the benefits and enjoy the blessings of His creation. Accordingly, Christian Stewardship involves the recognition of this privilege. Your committee challenges the Synod of the Potomac to dedicate itself anew to the promotion and practice of this simple but Christ-like Stewardship. Only as this practice prevails will the real blessings of Christian living be realized and the Kingdom program of Jesus Christ be carried onward.

"Believing that Christian Stewardship does not excuse anyone, even the poor, from doing what they can, therefore, we consider it contrary to the principles of stewardship to discontinue the receiving of offerings in the Church services as well as to lapse in the making of the annual Every Member Canvass. If the basis of the Every Member Canvass is spiritual as well as material, then it is more important that the Canvass be made now than ever before. However, present conditions will necessitate more thorough preparation, spiritual and otherwise, for a Canvass next fall."

(To be Continued Next Week)

II. A Parallel. Every prophetic preacher speaks primarily to his own age. And the meaning of Isaiah's message for Judah requires no further commentary. History has confirmed it. That beautiful vineyard of Jehovah was laid waste. The land was devastated, and the people went into captivity.

But a true prophet speaks to every age. He proclaims eternal truths, that never grow old. Judah is dust and ashes, but it has its parallels today that need greatly to hear and heed the warning message of its princely preacher. It is well summed up in our Golden Text: Righteousness exalteth a nation, but sin is a reproach to any people.

America, too, is a vineyard of God. Our location, our resources, our educational and political institutions, our past achievements and present condition seem to set us apart from all the rest of the world. Even in this era of worldwide depression, we are still a chosen people. That providential fact has often been the occasion of vainglorious pride and foolish presumption. It should become the source of deep humility and gratitude, since all these riches and resources are not the result of our efforts nor the reward of our superior merit, but the gift and trust of a gracious and bountiful God. And, having been blessed so richly, we should aspire to become a blessing to all the nations of the earth, and, thus, achieve true national greatness and glory.

What kind of grapes, then, does this vineyard of ours bring forth? Like Judah, we may seem to be safe and secure in our political life, thanks to our isolation. But what about our social and industrial life? Our real enemy does not dwell beyond our borders, or across the sea. Our greatest peril dwells in our midst. It is the same spirit of intemperance and greed, of injustice and oppression that Isaiah denounced so vehemently in Jerusalem. And the reign of that spirit produces social conditions quite similar to those in Judah.

Indeed, similar conditions have often existed since Isaiah's time. Many nations have followed Judah into the abyss of destruction because they refused to obey the summons of God and the warning of His prophets. It may wound our false pride, but let us be sure that God will not change the order of His moral government for the benefit of our favored nation. Our social sins will corrupt and corrode us as surely as Judah, unless we learn to live soberly and righteously.

How shall we do that? By preaching denunciatory reform sermons? By social agitation and legislation? The return of beer and the present menace of repeal remind us of the inadequacy of denunciation and legislation. We need a more radical cure than that to help and heal us. We need education and Christianization.

Isaiah served his age most and best, not by his reform sermons, but by his message of faith in the living God, enthroned in holiness above all the world. This holy God demanded righteousness from His people. Not rites and ceremonies in the temple, but justice and mercy in all the relations of life.

The prophet knew that only a living faith in this God could cleanse the people from their sins. He tells us how the vision of God made him a new creature, and how it girded him for the venture of his prophetic ministry (ch. 6). Such a living faith was his remedy for the social sins and for the political perils of his time.

We know none other. Only faith in God will lead us to repentance. And only repentance and renewal of life can save us from our sins. Other courses and measures may seem to be more direct, especially in the present crisis of the temperance question. But by themselves they are impotent to curb the appetites of men, and to check their selfishness. We are saved by faith.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Second Sunday after Trinity,
July 23, 1933

Isaiah Denounces Drunkenness and Other Sins

Isaiah 5:8-12, 18-24

Golden Text: Righteousness exalteth a nation, but sin is a reproach to any people. Proverbs 14:34.

Lesson Outline: 1. A Parable. 2. A Parallel.

The prophets of Israel were great preachers. Each had a unique message, yet all shared common elements. And these are the very essence of religion and morality, the eternal verities that determine character and destiny.

Thus Isaiah's message was not a novelty. He had inherited some of his ideals from Amos and Hosea. But in his personal experience that heritage became enriched. His sermons marked an advance, a deeper insight into the will of God and the ways of man. He was a poet with a practical mind; an aristocrat who loved the common people; a statesman who was a philosopher; a reformer with a profound theology.

Isaiah faced the issues of the 8th century B. C. with a sublime faith in God, and with profound human sympathy. He saw the doom of the old order, steeped in sin and corruption, but he also saw the dawn of a new day. And he worked for its coming with noble courage and energy, during his ministry of over half a century. But he did not live to greet its arrival. Suddenly Isaiah disappeared from history. Tradition says that he was sawed in two, which may be true. We still make the paths of reformers and saviors stony and steep.

I. A Parable. Our lesson consists of a reform sermon, preached early in Isaiah's long ministry. The great king Uzziah had just died (740 B. C.), and Jonathan was on the throne of Judah. His brief reign was relatively peaceful, but it was the

calm before the storm. The northern kingdom was passing through its final agonies. But the political life of Judah, at this time, showed us alarming symptoms. The land seemed safe and secure from anarchy and invasion.

That, however, was not true of its social life, which was honeycombed with corruption. And Isaiah's preaching, during this period, dealt mainly with the crying need of social reform. Though himself an aristocrat, who could hobnob with kings and courtiers, he loved the common people. He hated the sins of the rich, and he sympathized with the sorrows of the poor. In these early sermons, his main theme was the rank injustice and the gross immorality of the ruling classes. With poetic eloquence and prophetic fire, he proclaimed his conviction that Jehovah would surely punish the corrupt leaders for their cruel oppression of the poor, and for their bestial debauchery; and that, with them, the whole nation must suffer.

Our lesson is a fine illustration of his method and message. Perhaps he was addressing an audience in a temple court or in a public square. In a most tactful way he gained their attention by reciting a popular folk-song (5:1, 2). Then he asked his hearers to pass honest judgment on this disappointing enterprise. Was not the owner justified in laying it waste, and in abandoning it (vs. 3-6)? And when the audience had affirmed his question, the prophet deftly turned the poem into a parable of their social guilt and shame (v. 7).

The rest of his sermon, running to the end of the chapter, consists of striking denunciations of social sins and of bitter woes upon the leaders of the nation (vs. 8-30). He does not mince his words in this blazing indictment of Judah. Greed, intemperance, bribery, irreverence, cynicism—these are the sins that made Jehovah abandon His vineyard. They have brought the land to the verge of ruin. Isaiah pictures Jehovah hoisting signals to faraway Assyria to come quickly and punish His recreant people (vs. 26-30).

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 23: Problems of Friendship

I Cor. 15:33; II Tim. 4:16

Among the many problems which confront the youth of today the problems of friendship are not the least. Youth is the period in life when friendships are most easily formed. As one grows older one's friends usually become fewer. The friends of youth scatter to various parts of the earth; some die, a few prove unworthy, so that the circle of one's friends narrows as the years lengthen. But youth instinctively makes friends. It is the mating time in life and one's whole being goes out in search of congenial companions. It is also the period of greatest idealism and romance. Youth generally trusts where older folks are more or less given to suspicion. Youth imagines that all friends are true and genuine, whereas older folks have learned some things from experience. It is just because of this instinct for friendship among youth that this noble art is so often attended by serious and sorry problems.

Friendship is as old as the human race. The subject bulges so largely in the ancient classic writers, such as Plato, Aristotle, Epictetus, Cicero. In all of the ancient systems of philosophy it forms an essential part. It is made not only the flower of man in his relations with others, but also the ideal of the State in promoting justice and order. In literature the subject is given great prominence. In the Bible we have the classic instance of David and Jonathan. Damon and Pythias furnish another instance of wonderful friendship. Milton's "Lycidas", and Tennyson's "In Memoriam" give beautiful illustrations of friendship. The Book of Proverbs may be regarded as a manual of friendship. Notice such expressions as these: "The rich hath many friends," "Every man is a friend to him that giveth gifts," "A whisperer separateth chief friends."

One of the problems of friendship lies in the making of friends. It is not all poetry when we say that friendships are formed in Heaven. There is an essence of real fact about it. Unless friendships are formed in the spirit of Heaven they are not likely to be very permanent. Emerson, who wrote a very charming essay on friendship says, "Our friendships hurry to short and poor conclusions because we have made them a texture of wine and dreams instead of the tough fiber of the human heart." "The laws of friendship," he continues, "are great, austere and eternal." Friendships ought to be made with the purest motives. They should not be formed for mere convenience. The friendships that are made in Church are usually more lasting than those that are made in the halls of pleasure. Friends should not be selected without much thought and prayer. When Jesus selected His twelve Apostles He spent the whole night in prayer. It was then that He could say to them, "I have called you FRIENDS." Shakespeare puts it in this great form:

"The friends thou hast and their adoption tried,
Grapple them to thy soul with hoops of steel,
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade."

The second problem lies in the keeping of friends. There are many factors which enter in to wreck our friendships. Sometimes we allow them to be eclipsed by mere neglect. It is simply thoughtlessness on the part of someone. We just allow the thing to lapse. Friendships, like many other good things, must be kept in repair and one must take time to do this. Sometimes friends become estranged through

slight misunderstandings. The thing that will cure a misunderstanding is perfect frankness. The Bible is very wise in saying, "Let not the sun go down on thy wrath." That means that we should heal the breach with our friend before the day is done. If we allow the separation to stand it becomes hardened and is much more difficult to change than if it is arrested immediately. Sometimes we lose our friends through too much speaking—it may be evil speaking; it may be backbiting; it may be a whispering tongue. But very often we also lose our friends through silence. We do not speak when we ought to speak. We do not tell them how indispensable they are to our lives and sometimes we miss the greatest opportunity in doing them good by speaking to them. Another way by which we lose friends is by simply outgrowing them. Different interests take us out in different directions. Viewpoints of life begin to diverge. Sometimes young people form friendships during school years and then later on they move in entirely different circles and the old associations are frequently broken. Still another way to lose friends is when the matter of money is allowed to come in between friends. There is nothing that so puts friendship to the test as the lending or borrowing of money.

"Neither a borrower nor a lender be,
For loan oft loses both itself and friend."

There are two elements that must be observed if we wish to keep our friends. One is FIDELITY and the other is TENDERNESS. The Prophet Micah says, "Trust ye not any friend. Put ye no confidence in a familiar friend. A man's enemies are of his own household." No relationship in life can be sustained without truth and sincerity. The first rule in keeping one's friends is to be a friend yourself. And the second rule is like the first, viz., we must show courtesy, kindness and consideration to those whom we would keep as our friends.

The third problem arises in the using of friends. Emerson says, "I do with my friends as I do with my books: I would have them where I can find them but I seldom use them." Friends are not to be used. They are, however, to be enjoyed. The moment we allow the element of selfishness to enter this beautiful relationship, it is spoiled and marred. We should also seek the good of our friend rather than his goods. We should try to make him happy instead of making ourselves happy. When such an unselfish spirit enters into friendship it will usually prove lasting as well as beautiful. Then, like Emerson says of it, "Friendship is too good to be believed." Even if some of our friendships are wrecked and some of our ideals are broken, even though betrayals of friendship cause severe pangs of the soul and often leave ugly scars behind, we still believe with Tennyson,

"Tis better to have loved and lost
Than never to have loved at all."



John M. G. Darms, Secretary

Rev. Wm. C. Rittenhouse, of Williamsport, Pa., who has a Chapter of the League in his Church and is also a member of the Synodical Committee, has drawn the above sketch for publicity heading in our Church column. It's strikingly appropriate and truly Churchly and manly.

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ity Church, Coplay, Pa., are the following: Pres., Thomas B. Bennett; Vice-Pres., Wesley Williams; Sec., George Silfies; Treas., Charles T. Phifer. There are 46 charter members, who display a fine spirit of enthusiasm and interest. The Rev. B. M. Werkheiser, the energetic pastor, will have a strong ally.

The Secretary presented the cause of the League to the men of St. Paul's Church, Philadelphia, on June 9.

"Our Church is interested in organizing a chapter of the Reformed Churchmen's League. Please send all information and material necessary." That from a note received this week indicates the attitude of our laymen when once the real purpose and program of the League is presented to them.



Mrs. A. C. Brown, Editor
506 Market Street, Selinsgrove, Pa.

"The Heavens declare the glory of God and the firmament sheweth His handiwork." How wonderfully beautiful is our Father's creativeness as we behold it in the trees of the woodland and orchard, in the grain and fruit of the field and in the gay array of flowers and sunset clouds!

Installment No. 2 of the Report of W. M. S. G. S. as Written by Mrs. L. V. Hetrick, Easton, Pa.—From the reports given during the day space will permit only a few pertinent facts. In the report on the "Outlook of Missions" we find that there were 5,590 subscribers April 1st, which is 962 less than last year. Everything possible is being done to reduce expenses to a minimum and make the paper pay for itself. In the report of Miss Greta Hinkle, Secretary of Literature, we find that greater interest than ever is being shown in the reading course, that a total of 7,129 W. M. S. members and 2,183 G. M. G. members are readers. That because of the reading course our women, girls and children are reading more and better books. From the Thank Offering report we gather the facts that continued interest is being manifested in the work by the efforts to place Thank Offering boxes in every Church home, that in spite of the economic conditions quite a number of societies reported an increase in Thank Offering. But in spite of increases the sad fact still remains that there was a loss in this department of about \$10,720, of which almost \$1,600 is tied up in closed banks. This means that there must be a curtailment of our work, as planned, to this amount of money.

In the report of Organization and Membership Miss Kerschner outlined the plans she had used for the promotion of this department. Every method possible was used to make the work more effective and reach the largest number of women. During the year there was a gain of 1,311 members and a loss of 2,813 reported. While there was a net increase of 7 in the number of societies there was a net decrease of 1,484 members, which means there is a corresponding decrease in the amount of money for our budget. There were 29 new societies organized in all. Of these Eastern Synod had 13, the largest number.

At our triennial session in Cleveland last spring a recommendation was adopted whereby any member of the W. M. S. might become what is known as an Honorary Patron Member upon the payment of \$250. Mrs. T. J. Gable, of Boyertown, has the honor of becoming the first one to qualify for this membership.

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HEIDELBERG COLLEGE COMMENCEMENT

This year Heidelberg College at Tiffin, Ohio, celebrated its 80th Commencement. According to an established custom, the baccalaureate sermon was delivered by the President, Dr. Charles E. Miller, June 11, in Rickly Chapel. "The Necessity of Christ in the Complete Life" was the keynote of the sermon. "It is a delusion and a snare," said Dr. Miller, "to think that you can live your fullest life without Christ. Throughout the ages the greatest men, the greatest thinkers and achievers, have recognized in Christ authority and power such as is ascribed to no other being. Much of the unhappiness of these times is due to our failure to follow the leadership of Christ. We must realize that material prosperity does not beget thorough happiness. It is perpetually true that 'where there is no vision the people perish.' Let us then accept as the guide for our lives this Christ whom multitudes in all generations have acknowledged as the true source of authority and power."

The final Commencement exercises were conducted on Wednesday morning, June 14th. The traditional procession of the Faculty and Seniors—from the College Library, across the campus, to Rickly Chapel—initiated the final exercises. The organ processional, "Pageant," by Johnston, was played by Prof. Ernest Walker Bray, of the Music Conservatory. Following the invocation, the Men's Glee Club sang two numbers, "The Long Day Closes," by Sullivan, and "Reve Angelic," by Rubenstein-Gaines. Williard Rohrbaugh played the violin obligato and Eugene Casselman sang the solo. Both are members of the graduating class. Gordon Tomb, member of the Excelsior Literary Society, delivered the society oration on the topic, "Life is What You Make It." The college oration on the subject of "Man is His Own Star," was delivered by Miss Gertrude Haspeslagh, honor student of the class.

The friends of Heidelberg had the privilege of hearing a great Commencement address by Dr. Wm. Lyon Phelps, for 40 years the beloved Prof. of English at Yale University.

The following honors and prizes were awarded:

Wellington and Anna Miller Memorial Prize—Richard Stoner, \$30; Lenore Farnham, \$20. Thomas F. Keller Prize—Gertrude Haspeslagh, \$50; Richard Stoner, \$30; Thelma Kranich, \$20. Kefauver Memorial Prize—Nora Bame, \$25; Mildred Troup, \$25. Stoner Memorial Scholarship—Klahr Loudenslagel, \$30; Melba Pearson, \$20. William A. Reiter Memorial Prize—Grattan Downey, \$5; Dorothy Davis, \$5; Carl Goetz, \$5; Thomas Zoller, \$5; Ben Dewey, \$5. Alexander and Christina Garver Memorial Prize—Thomas M. Zoller, \$15; Ruth Young, \$10. Williard Memorial Prize—Irene Nanassy, \$20; Marguerite Snyder, \$20; Charles A. Lydey, \$10. R. W. Herbst Prize—John D. Weller, \$15; Raymond Kagy, \$10. B. F. Cockayne Memorial Prize—John D. Weller, \$20; Lois Hilgeman, \$10.

The Alumni Luncheon, held in the spacious dining hall of the College Commons, marked the close of the Commencement activities. Members of the newly graduated class of 1933 were welcomed into the Alumni Association in a short address by President W. W. Martin, and Willard Rohrbaugh, president of the class, responded. Walton B. Bliss, '15, editor of "The Ohio Schools," official alumni orator of the year and former assistant State Superintendent of Public Instruction, delivered a scholarly address on the subject "Education: What Worth and What Price." Members of the 50 year class of 1883 were then honored by the appearance on the program of Dr. Nevin Fenneman, member of that class and professor of the University of Cincinnati. Other members of the class were introduced, including Will H. Good, of this city; Wil-

liam E. Ludwick, of Lincoln, Neb.; Israel Rothenberger, of Lindsey; and Prof. M. E. Kleckner, professor emeritus of geology and chemistry, who also spoke briefly.

GRADUATION EXERCISES AT MISSION HOUSE, PLYMOUTH, WIS.

Commencement activities at the Mission House were brought to a fitting close on June 1, when 21 students of the academy, college and theological seminary graduated. A large number of alumni and friends attended the program held for the first time in the new spacious gymnasium, the first big step in the expansion program of the Mission House. The graduates are: Academy, 7—Arthur H. Arpke, Helen N. Arpke, Calvin Knoener, all of Plymouth, Wis.; Gertrude M. Ernst and Karl Traeger, Mission House; Charles Boyajian, Detroit, Mich., and Alfred W. Wesener, Cleveland, Wis. College, 3—Roland M. Baker, Reeseville, Wis.; Orval M. Egbert, Elmo, Kan.; Mrs. Rosalie Hoffman, Mission House. Seminary, 11—Elmer J. Elshoff, New Bremen, O.; Carl Fried, Artas, S. D.; Walter Grosman, Plymouth, Wis.; John M. Michael, Humbird, Wis.; John Schlamp and George Wolf, Grenfell, Sask., Canada; John R. Seidler, Donald T. Stanard, and John Verhage, Sheboygan; John G. Siegle, Cologne, Minn., and Raymond E. Vitz, Clay City, Ind.

The exercises were presided over by Prof. H. Ludwig, and the Commencement address was given by C. E. Hulten, Supt. of Schools in Sheboygan, on "Obligations and Compensations," in which he listed six outstanding obligations of the educated man to society suggested to him by prominent men: (1) To learn the essential elements of the culture mass, and to

transmit it, enlarged and improved, to the next generation; (2) To keep an open mind on every question until the evidence is all in; (3) To listen to the man who knows; (4) To prolong the life span by application of the knowledge now available; (5) To continue one's education after leaving college, and (6) To avoid prejudices in making our judgments.

Dr. Paul Grosshuesch, president of the Mission House, made an address preparatory to presenting the diplomas. The degree of Doctor of Divinity was conferred upon Revs. D. A. Bode, of Long Island, N. Y., and K. J. Stuebbe, of Tripp, S. D. Awards were made to Walter Grossman and John Seidler, Seminary graduates, for outstanding work done in dogmatics and Church history. The stage of the gymnasium was beautifully decorated for the occasion and Mrs. Elso Behlert Bauer, director of the Mission House Troubadours and mixed chorus, sang, accompanied by Prof. Ihrke; the Troubadours also sang, accompanied by Miss Elnore Strassburger.

Mission House Sunday was appropriately observed on May 28, when at the morning service, presided over by Prof. L. C. Hessert, Rev. A. J. Michael, of Maywood, Ill., made an inspiring and forceful address on "What Can Religion Do for Us?" Dr. Martin Vitz, of Cincinnati, a former professor at the Mission House, read the Scripture and led in prayer; the Troubadour male chorus sang, also the mixed chorus of the school. Mission House Sunday has become a tradition date, each year preceding graduation, and affording an opportunity for former students and those interested in the Mission to come and visit.

NEWS OF THE WEEK

Mrs. Henry W. Elson

For what was said to be the first time in diplomatic history, the United States June 27 renounced jurisdiction in a Western Hemisphere dispute in favor of the League of Nations. It yields to the League in the Chaco dispute between Paraguay and Bolivia, as the quickest means of achieving peace, and announced its withdrawal from any further participation in the settlement of the quarrel.

A voluntary plan for the abolition of child labor has been offered to the Industrial Recovery Administration by the cotton textile manufacturers.

Drastic retrenchments for the army curtailment of the air mail service probably by 5,000 miles, and the dropping of 138 employees in the Bureau of Foreign and Domestic Commerce have been ordered as part of the Administration's economy program.

A 20,000,000-acre reduction of the nation's corn land through a processing tax on live stock was suggested June 28 by Secretary of Agriculture Henry A. Wallace to avert overproduction in beef cattle and hogs, which he described as imminent.

President Hindenberg has accepted the resignation of Dr. Alfred Hugenberg, Nationalist Minister of Economics and Agriculture. Richard Darre, radical Nazi farm leader, succeeds Dr. Hugenberg.

The World Disarmament Conference was adjourned June 29 until Oct. 16. In the interval the delegates will have private conferences to clear up some of the debatable questions.

The U. S. Treasury closed its year June 30 with a deficit of about \$1,775,000,000, a decrease of more than a billion dollars from 1932, when the year-end deficit was \$2,880,184,000.

The population of the United States has increased 2,917,954 since April 1, 1930, to a new high of 125,693,000.

Robert H. Gore became Governor of Puerto Rico July 1, succeeding James R. Beverley.

The National Education Association opened its 71st annual Convention at Chicago July 1.

The Reconstruction Finance Corporation has disbursed \$2,636,046,740 in cash since its establishment in February, 1932, through June 26, and has collected nearly a fourth of that amount.

Jesse H. Jones, chairman of the Reconstruction Finance Corporation, has announced that the directors of the corporation with the approval of President Roosevelt and Secretary of the Treasury Woodin had authorized loans to American exporters to finance the sale of from 60,000 to 80,000 bales of cotton for shipment to Russia. The loans will be for about \$4,000,000 and will be available without delay, so that most of the cotton can be shipped this month.

Damages estimated at \$1,000,000 was done July 2 by a freak hail and wind-storm which struck the Chicago area. A score or more persons suffered injuries.

Colonel Roscoe Turner was declared the winner of the Transcontinental Race July 3, in which he established a new record by flying across the continent in 11 hours and 40 minutes.

A pact between Russia and her neighbors, defining aggression, was signed at the Soviet Embassy in London by the plenipotentiaries of Afghanistan, Estonia, Latvia, Persia, Poland, Rumania and Turkey.

Immigration visas for entry into the United States dropped to a total of less

than 8,000 for the first 11 months of the fiscal year ended June 30.

President Roosevelt on July 3 sent a communication to the Economic Conference in London urging that economic questions be disposed of before the monetary stabilization is undertaken.

GENERAL SYNOD NOTES

The Church will take courage and rejoice in knowing that on July 1, the **Contingent Fund Apportionment-in-full** for the Calendar year 1933 had already been remitted to Treasurer Warner by 11 Classes; 4 Classes had also paid all deficits for previous years and 26 more had paid a considerable part of the Apportionment which will not be due in full until Dec. 31, 1933.

The constant friendly and sympathetic interest and loyalty, on the part of pastors and consistories, Classical presidents, stated clerks and treasurers, in carrying to completion the legislation and the decisions of the several judicatories of the Church is worthy of high appreciation in the face of many present-day evidences of apathy, fear, anxiety and spiritual paralysis.

The recent list of **Vacant Charges** published in the Church papers is an evidence of the growing desire of the Church to find and call suitable pastors with exemplary promptness. The list has steadily decreased during the present year, from 47 reported on Jan. 26 to 33 on record July 1.

Our Church has at least 25 ministers on the records of this office who are desirous of laboring in the work for which they have specially prepared themselves and to which they have consecrated their lives. All of these brethren can produce excellent records of service in the fields in which they have already labored. Why not strive now at least to approximate the ideal goal of "No unemployed pastors and no vacant fields in our Classis!"

J. Rauch Stein, Stated Clerk.

OBITUARY

THE REV. EDWARD M. BECK, D.D.

One of the well beloved veterans in our ministry, Rev. Edward M. Beck, D.D., passed away at the home of his son, the Rev. Melvin E. Beck, North Canton, O., on Saturday, June 17. He was born in Springboro, O., in 1858, and prepared for the Holy Ministry at Heidelberg University and Theological Seminary, graduating in 1882. He began his ministry as student supply pastor of the Marshalville, O., Charge, in 1881, and was ordained to the ministry June 1, 1882, in Wadsworth, O., by Rev. Drs. J. M. Kendig, E. P. Herbruck and E. D. Wettach. He was later installed as pastor of the Marshalville Charge, where he remained until Apr. 1, 1887. He served Germantown, O., two years and Wooster from Apr., 1889, to Feb. 22, 1898, when he became pastor of the Hickory Bottom Charge, Pa., serving until Apr. 1, 1901, when he went to Watsontown, Pa., and remained until 1906. He next served Bloomville, O., until Apr. 1, 1915, and Farmersville until 1918, when he came to Zion Church, North Canton, on Feb. 1, 1918, enjoying a most fruitful pastorate until Oct. 15, 1929, when he became pastor emeritus, and was succeeded in Zion Church by his son, the present pastor, Rev. Melvin E. Beck. After resigning as pastor of Zion Church, he was stated supply for St. Jacob's Church, Lisbon, during 1931, and on Jan. 1, 1932, he became supply pastor at Canal Fulton.

Dr. Beck was married to Florence Eveline Miller, of Springboro, who died Feb. 24, 1928, and after her death he began to fail physically, although he never complained. In December, 1932, he underwent an operation in a Cleveland hospital. He returned from the hospital to the home of

his son, Melvin, where he remained until his death. For 30 years he served as a trustee of Dayton Theological Seminary, and also president of the Board for a number of years. He was also stated clerk of East Ohio Classis at the time of his death.

He is survived by 3 sons: Rev. Melvin E. Beck, with whom he lived; Raymond Beck, of Columbus, and Myron L. Beck, of Bedford; a daughter, Miss Edith A. Beck, of New York City; 5 grandchildren; a brother, George Beck, of Springboro, O.; and two sisters, Mrs. Elizabeth Stowe, of Springboro, and Mrs. Mary B. Rohleder, of Ashland.

Zion Church was crowded to the doors on Monday, June 19, for the funeral services, and many prominent persons were present from various sections of Ohio and neighboring States. Floral offerings filled the platform, and the choir sang several of the favorite hymns of Dr. Beck. Various speakers paid eloquent tribute to the worth of their beloved co-worker. The body was taken to Wooster for burial in the family plot, and honorary pallbearers were ministers of Stark County.

The local newspaper editorially states the esteem in which this faithful servant of the Church was held: "The death of the Rev. Dr. Edward M. Beck deprives North Canton and Stark County of one of the most effective and devoted of her servants, and the Reformed Church in the United States of one of its most eminent men. 'He touched nothing that he did not adorn.' This tribute, although spoken of Oliver Goldsmith, we may well apply to Dr. Beck. He, too, touched nothing that he did not adorn. He touched men with his fine tone of life. He touched the Kingdom of God with his fine Churchmanship and men saw the beauty of the Lord. His was a keen intellect well trained. He was interested in people, loving them for what they were. He was a good minister of Jesus Christ in every sense of the word. Strong in his character, kindly, a broad-gauged, highminded man, he will be greatly missed."

FRANK P. SUTER

Frank P. Suter, 73, died at his home at Friedens, Pa., on June 13. He had been ill a long time, suffering from a complication of ailments. He was a faithful member of our Friedens Church, having served in various ways, first as deacon, and then a long time as elder. He served several years also as Treasurer of the Sunday School, and was janitor of the Church when he first became ill and was forced to quit. When health permitted, he was always found on time in his seat in the Sunday School. He is survived by his widow; one daughter, Bessie; and one sister. The funeral service was conducted at the home by his pastor, Rev. R. A. Shontz. Interment was made in the Friedens Cemetery. —S.

MRS. JOHN GEBHARD

Mrs. Sarah Elizabeth Gebhard, of Red Lion, Pa., went "Forward" for her crown on Sunday morning, May 21. In her "going" a loving wife, a devoted mother, and a faithful Christian was taken away. She was born in Windsor Township, York County, Oct. 9, 1866. At 14 she was confirmed in Emmanuel Reformed Church, at Freysville, Pa. A few years later, when St. John's Church was organized at Red Lion, she enrolled as one of the charter members. In St. John's she proved a most faithful, devoted and active member for more than 50 years. She was most regular in her Church, prayer meeting, and Sunday School attendance. Regardless of weather conditions, she was one of those who could always be found in her place. Nothing was ever too much trouble for her to do for her Lord and His Church.

Mrs. Gebhard was the first president of St. John's W. M. S., remaining an active

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member until her death. She was also one of the charter members of the Ladies' Auxiliary and its president at the time of her death. She acted in the capacity of Sunday School teacher, and Superintendent of Christian Endeavor. Her faithfulness as a Sunday School scholar is evidenced by the fact that she received the International Cross and Crown Certificate for perfect attendance for several years. Being a willing and congenial worker in every department of her Church, her "going" is a distinct loss to St. John's, and a challenge to others to take up the torch that she has handed on.

On Oct. 9, 1884, she was married to Mr. John Gebhard, who survives her. To this union two children were born. One son, the Rev. Henry E. Gebhard, now Superintendent of Bethany Orphans' Home at Womelsdorf, and one daughter, Mrs. Edward McKee, of Red Lion; also 4 grandchildren, 3 great-grandchildren, 2 brothers and 2 sisters survive.

Funeral services were held from her late home on Wednesday afternoon, May 24, in charge of her pastor, Rev. Oliver K. Maurer, who took his text from Ps. 23:4, Dr. J. Kern McKee, pastor of Zion's Church, York, assisted. The "Friendly Four," a female quartet of St. John's Church, sang. Interment was made in the Red Lion Cemetery. This faithful Christian has laid down her work here, to take up her crown over there. She is much missed by her family and her Church, but not forgotten.

—O. K. M.